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**Gefang-Buch**

in sich haltend  
eine

**Sammlung**

(mehrentheils alter)

schöner lehr-reicher und erbaulicher

**Lieder,**

Welche von langer Zeit her bey den Beken-  
und Liebhabern der Glorien und Wahrheit  
Jesu Christi bis ansezo in Übung  
gewesen:

Nach den Haupt-Stücken der Christli-  
chen Lehr und Glaubens eingetheilet,  
und

Mit einem Verzeichniß der Titel  
und dreyen Nützlichen Registern  
versehen.

Ansezo also zusammen getragen,  
und

Zum Lobe Gottes und heilsamen  
Erbauung im Christenthum,  
ans Licht gegeben.

---

**Germantown, gedruckt bey Christoph Saur,**  
auf Kosten vereinigter Freunden, 1762

AMERICANA GERMANICA

SCHWENKFELDER HYMNOLOGY  
AND  
THE SOURCES  
OF THE  
FIRST SCHWENKFELDER HYMN-BOOK  
PRINTED IN AMERICA

ALLEN ANDERS SEIPT, A. M., Ph. D.

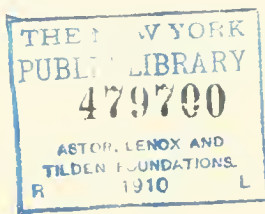
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PHILADELPHIA

1909



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**1909**

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# THESIS

PRESENTED TO THE FACULTY OF THE GRADUATE SCHOOL OF  
THE UNIVERSITY OF PENNSYLVANIA IN PARTIAL  
FULFILLMENT OF THE REQUIREMENTS  
FOR THE DEGREE OF DOCTOR  
OF PHILOSOPHY, 1906

BY

ALLEN ANDERS SEIPT



TO  
MY MOTHER  
IN  
GRATEFUL VENERATION





## PREFACE.

THIS work is a contribution to a better knowledge of the activity of the Schwenkfelders in the writing and compiling of hymns, both in Europe and also in America. It is hoped that it will help to rescue from obscurity some of the worthy pioneers whose services in this field have long waited for acknowledgment. To students of the life of the German settlers in America, during the colonial period, it should prove a welcome side-light.

An altogether satisfactory explanation of both the character and the quantity of the religious poetry written by the early Schwenkfelders is furnished by Koch. It runs thus: "They were wholly devoted to a deep susceptibility of the grace of God, intent upon this, in order that they might the better in faith apprehend the inner working of grace. With such spiritual sensibility, and being perpetually the victims of oppression, they had so much the greater occasion for communion with God and for the pouring out of their hearts before Him in prayer and song. Hence it was, that a distinct Schwenkfeldian type of religious poetry developed, quite extensive and not to be undervalued in its importance."

Public acknowledgment is due the following for having rendered assistance during the preparation of this work: Marion D. Learned, Ph. D., L. H. D., Professor of German at the University of Pennsylvania, for directing the author's research; Prof. D. B. Shumway, Ph. D., of the University of Pennsylvania; Hon. S. W. Pennypacker, LL. D., Former Governor of Pennsylvania, for the use of important sources; M. G. Brumbaugh, Ph. D., LL. D., Superintendent of Schools, Philadelphia; Prof. Morris Jastrow, Jr., Ph. D.; Dr. John W. Jordan, Librarian, and Mr. Ernest Spofford, Assistant Librarian, of the Historical Society of Pennsylvania; Mr. Thomas L. Montgomery, Librarian, Mr. Norman D. Gray, Assistant Librarian, and Mr. Luther Kelker, Archivist, of the State Library, Harrisburg, Pennsylvania; C. S.

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THE AUTHOR.

PHILADELPHIA, April 1909.

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## CHAPTER I.

### INTRODUCTION.

UP to this time, the American field of Schwenkfelder hymnology appears to have been permitted to lie unworked and even uncleared; so that the present investigation has demanded pioneer effort. The explanation of this fact can readily be furnished. Until recent years, the sources which have made the present treatise possible were in the private possession of numerous individuals and of households of the sect, and hence were, for the most part, both inaccessible and unknown to the investigator. However, patient searching has brought to light much material relating to the production, transcribing, compiling and editing of hymns of Schwenkfelder authorship—the activity of the Schwenkfelders in the writing and collecting of hymns having extended from the first half of the sixteenth to the second half of the nineteenth century, a period of more than three hundred years. This material consists chiefly of manuscript sources hitherto unpublished, and is therefore of prime importance for a documentary account of the hymnology of the sect. The most important of the historical manuscripts exploited in the preparation of this work will be found printed with the text—care having been exercised to permit no deviation from the orthography employed by the chronicler. These citations are in most cases given in English translation also. The specimen hymns printed or reprinted are provided with foot-notes explaining dialectal and obsolete forms. The illustrations will be found to include photographic reproductions indicating those manuscript compilations which served as sources for the first hymn-book of the sect printed in America.

The few brief notices which have thus far appeared, of the activity of the Schwenkfelders in the writing and compiling of hymns, have not been overlooked. In 1882, there appeared in the *Reformed Quarterly Review* an article entitled “Early German Hymnology of Pennsylvania,” which contains an account of the

Schwenkfelder hymn-book of 1762.<sup>1</sup> In 1898, the *Americana Germanica* published a treatise on the subject of German hymnology in America, in which the writer confines his account of Schwenkfelder hymn-writing to the following brief mention:<sup>2</sup> "Other sects, such as the Schwenkfelders, who came to Pennsylvania in 1734, may be passed over with the mere mention. The hymn-book of the Schwenkfelders, known as the *Neu-cingerichtetes Gesangbuch*, left Saur's press in 1762; it contains no hymns written in this country, but is interesting for its scholarly preface and excellent arrangement."

In the course of the present work, however, it will be seen that Schwenkfelder hymnology is entitled to more than mere mention, and that the statement, "it contains no hymns written in this country," is certainly without foundation. In 1904 appeared the *Schwenkfelders in Pennsylvania*, a historical study of the Schwenkfelders since their exodus from Saxony.<sup>3</sup> This contains a partial list of the Schwenkfelder hymn-writers whose hymns were admitted into the hymn-book printed in 1762. But all these references to the hymn-book in question merely suggest that Schwenkfelder hymnology holds a place in the hymnology of the Fatherland.

The larger works on hymnology have also been consulted. In Julian,<sup>4</sup> but two Schwenkfelder hymn-writers receive mention. They are Adam Reissner and Sebastian Franck. Even Daniel Sudermann is not named. Koch<sup>5</sup> distinguishes two schools of Schwenkfelder hymn-writers, namely, that of the Reformation period and a post-Reformation school. He treats a total of eight authors. We have already observed, in our preface, that Koch

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<sup>1</sup> The article was written by the Rev. J. H. Dubbs, D.D., LL.D. Since reprinted. This account is quoted in our last chapter.

<sup>2</sup> WILLIAM A. HAUSSMANN: *German American Hymnology* (1683-1800). *Americana Germanica*, Vol. II, No. 3.

<sup>3</sup> HOWARD WIEGNER KRIEDEL: *The Schwenkfelders in Pennsylvania: A Historical Sketch*. Lancaster, 1904.

<sup>4</sup> JOHN JULIAN: *A Dictionary of Hymnology*. New York, 1892.

<sup>5</sup> EMIL KOCH: *Geschichte des Kirchenlieds und Kirchengesangs*. Stuttgart 1866-1876.

recognizes a well-defined Schwenkfeldian type of hymn-writing and cheerfully concedes to it a *raison d'être*. But his account of the Schwenkfelder hymn-writers terminates with 1631, the year of Sudermann's death. Wackernagel<sup>6</sup> describes very fully the Schwenkfelder hymns of the period which he treats, but he discusses only the writers up to Sudermann inclusive, and his account is not biographical. Schneider's monograph<sup>7</sup> likewise closes with an account of the hymns of Daniel Sudermann. Indeed, both Wackernagel and Koch frankly acknowledge their indebtedness to Schneider for much of their information concerning the early hymn-writers of the school of Schwenkfeld.

It will be seen thus, that none of these authorities approaches the period with which the present treatise is particularly concerned. It is the purpose of this monograph (1) to present a survey of the entire field of Schwenkfelder hymnology, and (2) to submit the results of an examination of certain compilations of hymns extant in manuscript. The collections in question are those brought to America by the Schwenkfelders in 1734, together with the rearrangements and transcriptions of them produced here. Documentary sources have been employed almost exclusively, and with but one exception, the writer has enjoyed the use of the originals of the several hymn-collections examined. The hymn-book issued from the press of Christopher Saur has, of course, received attention; but no minute analysis of this imprint has been attempted. It will frequently be referred to as the "Saur edition." The second and third editions of the printed hymnal are merely listed in our Descriptive Bibliography. Each is essentially an abridgment of the edition which preceded it.

In an address delivered before the Pennsylvania-German Society on the occasion of its first annual meeting, October 1891, Hon. Samuel W. Pennypacker, Former Governor of Pennsyl-

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<sup>6</sup> PHILIPP WACKERNAGEL: *Das deutsche Kirchenlied von den ältesten Zeiten bis zu Anfang des 17ten Jahrhunderts*. 5 vols. Leipzig, 1864-1877.

<sup>7</sup> A. F. H. SCHNEIDER: *Zur Literatur der Schwenkfeldischen Liederdichter bis Daniel Sudermann*. Berlin, 1857.

vania, made the following reference to the results which the Schwenkfelders have accomplished in the transcribing of their own literature: "I want to call your attention to another sect, the Schwenkfelders who came to Pennsylvania. They were the followers of Caspar Schwenkfeld and the doctrines taught by him were almost identical with those taught by the Quakers. They came in 1734. Their literature was extensive and interesting. It is reproduced for the most part in huge folios written upon paper made at the Rittenhouse paper-mill on the Wissahickon, the earliest in America. These volumes sometimes contained a thousand pages, bound in stamped leather with brass corners and brass mounting. Among the notable facts connected with their history is the fact that they prepared a written description of all the writings of Schwenkfeld and their other authors and it is as far as I know the first attempt at a bibliography in this country."

The early history of the Schwenkfelders furnishes the explanation of this extraordinary activity in the copying of both their printed works as well as unpublished manuscripts. Repeatedly, the literature of the sect was proscribed and the use of the press forbidden them, so that for the preservation of the works of their various writers they were dependent upon their transcribers. Of this activity, the collecting and copying of hymns has always been a considerable part, and in our next chapter we list bibliographically the numerous larger collections of hymns which are still extant in manuscript and are products of the patient toil of Schwenkfelder transcribers. Furthermore, we shall see that some of the hymn-writers themselves served the sect as copyists. Thus Adam Reissner and Daniel Sudermann compiled large folios of hymns written by their own hands. A century later Caspar Weiss produced a compilation of hymns in two volumes in manuscript, in which he has perpetuated hymns written by Adam Reissner, Daniel Sudermann, Raimund Weckher, Valentin Triller, Antonius Oelsner, George Heydrich, Martin John, Jr., and other Schwenkfelder hymn-writers. Again, George Weiss



subjected the collection of Caspar Weiss, his father, to a rearrangement and added more than 500 hymns of Schwenkfeld-er authorship. It is also noteworthy that this activity did not cease with the emigration of the sect from the Fatherland. The present writer has thus far examined six folios besides numerous quartos and a great variety of additional collections arranged for church use, all of which were compiled or transcribed in America. The extant manuscript hymn-books arranged for household use (*Taegliche Gesangbuecher*) are also numerous. It has been the writer's good fortune to unearth a number of important collections of hymns in manuscript and it is not unlikely that others exist which will yet be discovered. We should, therefore, not lose sight of the fact that the great mass of transcriptions—of hymns, of sermons, of historical matter and of other literature—produced by the Schwenkfelders in America represents the survival of the laborious work of transcribing which originated in Europe more than two hundred years before, when printers were forbidden to do press-work for the Schwenkfelders. Necessity was the mother of the device, and in this way for a period of more than two centuries preceding the emigration to America, copies of the Schwenkfeld prints which had been saved from seizure were multiplied, and both their earlier and their contemporaneous literature preserved.

Investigation has revealed the further fact that three collections of hymns served as the principal manuscript sources of the Schwenkfelder hymn-book of 1762, familiarly known as the "Saur edition." The collections in question form a connected series, beginning with the compilation of Caspar Weiss, which was completed in 1709. Hence, the first Schwenkfelder hymn-book printed in America was in part the result of a line of activity in the compiling of hymns, which began at the very opening of the 18th century, about 60 years before. The additional fact has also been disclosed that this continued activity is marked from its beginning to its close by a well-defined progression,—each compiler after the originator, having operated with the completed

work of his predecessor as a basis. The series of collections comprising the extent of this activity consists therefore, essentially of four compilations of hymns, each regularly edited, although the first three collections of the series were never issued in printed form. Moreover, and singularly enough, the effort represented by this activity was confined to four families of the sect: Caspar Weiss of Harpersdorf, in Silesia, and the Rev. George Weiss, his son; the Rev. Balthaser Hoffmann and his son, the Rev. Christopher Hoffmann; Hans Christoph Huebner, and the Rev. Christopher Schultz. With the exception of Caspar Weiss, who died in Silesia before the emigration to Saxony, all were immigrants to America. George Weiss, Balthaser Hoffmann and Christopher Schultz were writers of hymns. And not only to Rev. Christopher Schultz as editor, but to each one of these compilers must be conceded a share in the credit for the ultimate product, the *Neu-eingerichtetes Gesangbuch* of 1762.

## CHAPTER II.

### DESCRIPTIVE BIBLIOGRAPHY.<sup>1</sup>

THIS *descriptive* bibliographical list includes only collections of hymns, manuscript and printed. The compiler or author is in every instance a Schwenkfelder. Early German religious prints other than hymn-books not infrequently contained a few hymns; and a number of hymns of Schwenkfelder authorship were first published separately in this manner. But such prints are not included in this list. Likewise, collections which contain Schwenkfelder hymns but are not Schwenkfelder compilations are excluded. The list affords a survey of the activity of the sect in the writing as well as in the collecting and arranging of hymns for devotional use, privately and in their meetings for worship. The numbers in this bibliography marked thus (\*) are the collections in folio and quarto which served as sources for the "Saur edition," and include both the original manuscripts and the transcriptions of them which are known to exist. All titles are reproduced in German, with their original orthography. The description of all the numbers in the list is given in English. Those numbers which are not described as "manuscript" are collections which have been issued in print.

#### I. 1546.

EIN NEW LIED | Auff Sebastian Coccius | Schulmaisters zu  
Hall Schmach- | büchlen, die er wider die Herrlichait | Christi hat  
geschriben. | Im thon | O das ich künd von hertzen. | Oder | Ich  
stund an einem morgen. | Raimund Weckher. | 1546.

Octavo. 14 pages. Contains the hymn: Ein vogel ist aussgeflogen. The hymn consists of 31 strophes of 7 lines. It is a polemic in defense of the doctrine of Schwenkfeld. Preceding the hymn is an "Exhortation to the Reader" in rhymed couplets. (Royal Library, Dresden.)

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<sup>1</sup> Compare: Schneider, *loco citato*, pp. 12-18. Wackernagel, Vol. I, part II. Koch, Vol. II.

## II. 1565.

EIN NEW LIED | AUSZ der Histori | Ensebij | Von den zehen  
verfol- | gungen, Vnd zerstörung des | Christenthumbs. | Mehr |  
Ein Lied vom Reich des Antichrists, | Vnd von plagen vber die  
argen welt. | (4 lines) | A. R. | (5 lines) | Getruckt zu Strasburg |  
bey Thiebolt Berger.

Octavo. 30 pages. Contains the following three hymns:

In alten geschichten geschriben stah,  
Nu hört mir zu in meinem gedicht,  
Herr Jhesu Christe starker Gott.

The first hymn consists of 34 strophes of 13 lines. The second is in 10 strophes of 13 lines. The third is in 19 strophes of 5 lines. Of the first two, Adam Reissner is the author. The third is probably not from his pen. (Royal Library, Berlin.)

## III. 1565.

EIN SCHÖN LIED, VON DER | Ruten vnd Kinder zucht. Im thon,  
| Ich stundt an einem morgen. | Allen Eltern vnd Kindern, sher  
nütz | vnd not, in disen zeiten zu singen.

Octavo. 7 pages. Contains the hymn: Ein Liedlein wil ich dichten, Zu lob der Ruten gut. It is in 18 strophes of 7 lines. The sentiment of the hymn is that of the proverb: "Spare the rod and spoil the child." The author is Alexander Heldt. (Royal Library, Berlin.)

## IV. 1570.

EIN SCHÖN NEUW LIED, | Von der tugent vnnnd krafft | der  
Ruten, zur warnung den Eltern, | die ihren Kindern den zaum zu |  
lang lassen, vnd sie in jrer | jugent nicht straffen. | (3 lines) |  
Gedruckt zu Basel, am Fischmarckt, durch | Daniel vnd Lienhart  
Ostein.

Octavo. 6 pages. A new edition of the hymn of Alexander Heldt on the training of children. (Royal Library, Berlin.)

## V. 1587.

GEISTLICHE LIEDER. | Daniel Suderman. | Die Kinder diser  
Welt sind Klüger den die Kinder des | liechts, in irem ge-

schlecht. LUC. XVI. Aber, Gott fürchten | ist die volkomne Weisheit. ECCL. I. Gott fürchten ist weit | vber alles. ECCL. XXV. Gott fürchten, vnd vor augen haben ist | weisheit, vnd vom bösen weichen, ist verstand. JOB. XXVIII. | Singend ein lobgesang, Lobend Gott vber alle seine Werck, | Gebend dem Herrn Herrlichkeit vnd eehr, veriahend sein lob mitt | euweren läfftzen, Ja mit den gsang euwerer läfftzen, mit den | Harpffen, vnd seitenspielen ECCL. XXXIX. Leerend vnd erma- | nend euch selbs mit gesangen vnd geistlichen liederen, in der gnad, | vnd singend dem herren in euwerem hertzen. COL. 3. | Zu Straszburg, Im Bruderhoff. | 1587.

Manuscript in folio. Will be designated as *SI* in the list of Sudermann collections included in our discussion of this hymn-writer in the next chapter. 538 pages. Chronologically, this is the first collection of Sudermann's hymns. The author is also the compiler. It contains a number of his very earliest compositions, written in the years 1572 ff. Every hymn is furnished with corrections supplied in Sudermann's own hand about 30 years after the engrossing of the manuscript. The succession of poems is occasionally interrupted by passages from St. Jerome, St. Chrysostom, St. Augustine and other Church Fathers, in French translation. (Royal Library, Berlin.)

## VI. 1596.

TEGLICHS GESANGBUCH. | Welches Der Gottsgelehrt Aureli- | us Prudentius, Consul zu Rom, | vor Tausendt Jaren geschriben, | Und iecz verteuscht worden. | Auch anndere neue Lieder auss Heiliger | schrifft allen Christglaubigen zu irem | Hayl Dienstlich durch. | Adam Reusner | Ephes: V. | Jr solt erfüllt werden im Gaist, mitt Euch selbs | Reden inn Psalmen, Lobsangen und gaistlichen Lied- | ern, Singen vnud Psalliern in Ewerem Hercz- | en, Dem Herren immer Danckhsagen über | alles im Namen vnsers Herren Jesu Christi.

Manuscript in folio. 734 pages. This is a compilation consisting of (1) hymns written by Adam Reissner, and (2) hymns collected by Reissner from other Schwenkfelder writers. The next number in this series has many hymns in common with this manuscript. The collection comprises six distinct sections, with a separate title-page for each section. The titles of the successive sections are included in this account. The first section comprises Reiss-

ner's translations of the Latin hymns of Aurelius Prudentius. Following we reproduce the title-page of the second section:

NEUWE GSANNG | in Büechern Mosech prophe- | ten vnn  
Psalmen aus Hay- | liger Schrift verfasst. | Zum Erkandtnus  
vnseren Herren | IHESV CHRISTI, vnn jderman | zur besse-  
rung vnn zur Selig- | kait dienstlich. | Inn gsanng verfasst. | Durch.  
| A: R: | Die gaistliche gesang ernorden ein glau- | big Hercz.  
PROVERB: 25: Wie ein Zer- | riszen Klaid im tag der Kelte, vnn |  
essich vff der Creiden, Also ist ei- | ner Der Psalmen singt mit Ei- |  
nem Bösen Herczen.

All the hymns of this section are by Adam Reissner. They include many of his metrical versions of the Psalms. Following is the title of the third section:

HEILIGE GSANGG AUS DEM | Neuen Testament nach dem | Text  
der Evangelisten vonn der Neu- | en empfangknuus geburt, wunder  
| werckhen Leiden und sterben vnd | aufferstehung des Sohns Gottes  
| IHESV CHRISTI. | A. R.

This is the largest of the six divisions of the collection. Of most of the hymns of this section, Adam Reissner is only the collector. Of a few he is also the author. The title of the fourth section follows:

VON ABENDMAL | DES HERREN. | Vom figürlichen Opfer  
Fest PASCHA | vom Opfer Lamb vnd was es bedeutet hab. |  
Durch | A.R.

Six hymns on the Lord's Supper and the Atonement. The first is unquestionably by Reissner. The authorship of the others is uncertain. Following we reproduce in part the fifth title-page:

GEISTLICHE GSANG | Ausz Hailiger Geschrift | Das Christus  
bald komen werd zurichten.

MOSEH

DAVID

ESAIAH

IEREMIAH

HABACVK

SOPHONIAH

HOSEA

BARVCH

DANIEL

MACABEER

This title-page bears the date 1596. This is also the date of the next number in this series. This section contains hymns on the Judgment. The brief title of the last section is as follows:



HERNACH FOLGEN GESANNG, WIE | sich ein mensch in Ver-  
lichner gnad Christi auf sein Zukommfft berai- | ten mechte.

This part of the collection contains chiefly hymns on the Second Coming of Christ. The orthography of this manuscript seems to point to Strassburg. It contains a total of 175 hymns. Of these, 44 are unquestionably, and 10 others possibly, by Adam Reissner. All the hymns of this collection are presumably of Schwenkfelder authorship.<sup>2</sup> (Herzogliche Bibliothek, Wolfenbüttel.)

## VII. 1596.

A: PRVDENTII DIVRNAL. | Täglichs Gsangbuch | welches  
Prudentius vor Tausend Jaren | beschrieben, Auss dem Latein |  
verteütscht. | durch, | A: Reiszner. | Durch | Daniel Sudermann. |  
Anno 1596, | zu Strassburg geschrieben, | vund gemehret.

Manuscript in folio. 572 pages. In this collection and in the collection which we have just described, most of the hymns by Adam Reissner have been preserved. This manuscript, like the preceding, contains hymns by various Schwenkfelder writers in addition to those by Reissner. The compiler of this collection was the distinguished Schwenkfelder and prolific hymn-writer Daniel Sudermann, in whose hand the entire manuscript is neatly engrossed. The first division of the volume embraces those translations of the Latin hymns of Prudentius contained in the preceding number, here rearranged. Then a new title-page, as follows:

PRVDENTII ENCHIRIDION. | Eua Columba fuit, tum can-  
dida nigra deinde. | KLEINE BIBEL. | Namen vund wunderge-  
schichten dess Alten | vund Newen Testaments.

This part of the collection comprises a translation of the *Enchiridion*, or handbook of devotions, of Aurelius Prudentius. It is the enlargement indicated on the title-page of the book. Who translated these Latin hymns, we are not told. Again a new title, as follows:

GSANGBUCH | NEWER GEISTLICHER LIEDER | Zum erkantnus  
des Heilmachers Jhesu | Christi, vnd Jederman Zur besserung  
dienstlich. | Auch | Darin die gmeine Irrthumb vnd | abgötterey der  
Welt entdeckt | werden.

<sup>2</sup> Cf. Wackernagel, *loco citato*, Vol. I, p. 591.

This section is supplied with a preface by Sudermann, possibly indicating that he intended to have these hymns published in the form of a hymn-book. From this preface, as well as from the title and the passages of Scripture which follow it, we may assume (1) that these hymns were gathered from Schwenkfelder writers only and (2) that the collection was prepared in defense of the position of the Schwenkfelders with regard to the Lord's Supper. This manuscript contains 117 hymns. It closes with the following verses:<sup>3</sup>

Zu Christi lob, Glori vnd preisz,  
 Auch Ehr, hab ich diss Buch, mit vleisz.  
 Zusammen bracht: Gebenedeyt,  
 Der an den tag brengt, solche warheit:  
 Verbannet auch dagegen sey,  
 Ders noch entfrembd, vnd nit last frey,  
 Oder, ausz Neyd, zumal verdirbt:  
 Gott such Ihn heim, ehe dan er stirbt.

D. S.

#### VIII. 1597.

GEISTLICHE LIEDER. | Zur Ermanung vnnnd anhaltung, trieb,  
 vnd vbung, | Das man Im Hauss Gottes nit schläfferig seye: | Son-  
 der allzeit Wachen, betten, vnd ermanen soll. | I. Teil. | Die Kinder  
 diser Welt seind Klüger dan die Kinder | des liechts In Ihren ge-  
 schlecht. LUC.: 16. Aber Gott | förchten vnd vor augen haben ist  
 Weiszheit, vnnnd vom | bösen weichen, ist verstand. JOB: 28. Gott  
 förchten ist | Die volkommne Weissheit. ECCL: 1. Gott förchten ist  
 weit | vber alles. ECCL: 25. | Ihr sollends ihm nit verbieten: Wer  
 nit ist wider vns, | Der ist fur vns. MARC: 9. I. COR: 12A. Dan  
 der einig Geist würckt | alles, vnd theilt einem Jeglichen seines zu,  
 nach dem Er will &c. | I. COR: 14. COLOSS: 3. | Psallierend in ewerm  
 hertzen dem herren, lehrend vnd erinnert | ein ander, mit Psalmen,  
 Gesangen vnd geistlichen liedern, Singet | in der gnad jn ewerm  
 hertzen. | Durch, | Daniel Suderman zu Strassburg &c. | sein Erste  
 vbung &c.

Manuscript in folio. 1071 pages. Will be designated hereafter as S11 of the Sudermann collections. Chronologically, it is the second collection of hymns by Daniel Sudermann. Most of these

<sup>3</sup> Cf. Wackernagel, *loco citato*, Vol. I, p. 596.



hymns were written in the period 1588—1597. They number in the aggregate 558. However, the collection contains hymns which were admitted from manuscript S1, so that they were not all new hymns. Of the hymns which this collection comprises, 26 have appeared in print. Of these, some had been printed before the completion of the collection. In the years 1605 and 1606, the Prussian composer Hans Schults copied from this volume a considerable number of hymns which he set to music. According to a note contained in the manuscript, this collection originally comprised two volumes. Of the companion volume (II. Theil) the writer has nowhere else found mention. It is probably no longer extant. Most of the hymns contained in this collection were admitted into the three volumes which constitute the next three numbers in this series—a manuscript hymn-book in three Parts, quarto. (Royal Library, Berlin.)

## IX. 1615.

GSANGBUCH, Newer geistlicher | Lieder. | Zum erkandnüs des Heylmachers Jesu Christj, | Fur die Newe, von oben heraber wider- | geborne Kinder Gottes, wie geschriben | stehet. ESA: 54. JON: 3. 6. Deine Kin- | der werden alle von Gott gelert sein, | Wer es nun höret von meinem vatter, | und lernt es, Der kompt zu mir &c. | I. Theil. | Ist etwan ein neue Creatur, In Christo, | So ist das alt vergangen, Sihe Ich | machs alles New. 2. COR: 5. | Es ist Alles New worden. APOC: 21. | Der Naturlich Mensch vernimpt nichts vom | Geist Gottes, es ist im eine thorheit, vnd | kan es nicht erkennen, Denn es muss geistlich | gerichtet sein. I. COR: 2. | Durch Daniel Sudermann.

Manuscript in quarto. 1044 pages. This is the first of three volumes which constitute chronologically the third collection of Sudermann hymns. We shall designate these volumes S111a, S111b and S111c respectively. The collection was probably completed 1615—possibly later. Immediately preceding the hymns is an extension of the title, from which it appears that Sudermann intended at this time to issue in printed form a complete collection of his hymns. About one-third of the space of the first volume is devoted to hymns for children, with such marginal notes as “Kinderlieder” and “Zur kinder leer.” The total of hymns in this volume is 780, of which 39 have appeared in print. (Royal Library, Berlin.)

## X. 1615.

GSANGBUCH. | Newer geistlicher Lieder | Zur ermanung vnn  
anhaltung, trieb, | vnd vbung, Das man jm hauss | Gottes nit  
schläfferig seye; Sonder | allezeit wachen, beten vnd ermanen soll. |  
II. Theil. \* \* \* Durch Daniel Suderman.

Manuscript in quarto. 1010 pages. This is collection S111b of the Sudermann hymns. The date is the same as that of the preceding number. It contains a smaller number of "Kinderlieder" than the first volume. Passages from the Scriptures, the Church Fathers and the mystics Eckhart and Tauler, are numerous. There are also two hymns copied from the writings of Tauler, given with the text normalized by Sudermann. The hymns in this volume number 376. 38 have appeared in print. (Royal Library, Berlin.)

## XI. 1615.

GSANGBUCH, | Newer geistlicher | Lieder. | Zum Erkantnüs  
desz Einigen wahren | Gottes, vnd vnsers Herren Jesu Christi, | den  
Er gesendet hat, welches dz Ewige leben ist. Johan, 17. | III. Theil.

Manuscript in quarto. 1134 pages. This is the third part of Sudermann's "Gsangbuch, Newer geistlicher Lieder." We shall designate it as S111c. The date is 1615 (circa). This volume contains 1107 hymns, of which about 40 have been printed. (Royal Library, Berlin.)

The three volumes which we have just discussed are composed of (1) hymns copied from the two folio volumes, S1 and S11, of Sudermann hymns, and (2) new hymns written in the years 1600—1615 (circa). Those transcribed from the two earlier collections were in many cases revised at this time. No one of the three volumes of this hymn-book contains an index of first lines.

## XII. 1618.

VON DER TOCHTER SION, | Das ist: | Von der begnadeten |  
liebhabenden gläubigen Seel, wel- | che von jhrem Gemahel Jesu  
Christo, | mit liebe vbersich von allen Jrrdischen Crea- | turen, ge-  
zogen, ergriffen, vnd zu wahrer | Göttlicher erkantnüs vnd jhr sel- |  
ber kommen ist. | Durch D. S. | Bey Jacob von der Heyden CAL-  
COGRAPHUM. | Anno 1618.

Octavo. 32 pages. Contains the following three hymns:

Ein Tochter Jung, von Sion her,  
Gott sey gelobt, in ewigkeit,  
Liebende Seel, welche nun bist.

The first is in rhymed couplets. The second is in 22 strophes of 8 lines. The third is in 7 strophes of 8 lines. We shall designate it as *Siv* in our list of collections of Sudermann hymns. (Herzogliche Bibliothek, Wolfenbüttel.)

### XIII. 1619.

EIN GUTE LEHR, | Wie die Christliche Jungfra- | wen, das ist,  
die liebhabende glaubi- | ge Seele, ein Geistlicher wolbewarter  
Blum- | men gärtlein, in jhren hertzen pflantzen sollen. \* \* \* |  
D. S. | Bey Jacob von der Heyden CALCO- | GRAPHUM ANNO 1619.

Octavo. 16 pages. Will hereafter be designated as *Sv*. This print contains four didactic poems in rhymed couplets, and the hymn:

Hört jhr lieben Jungfrawen,  
in 17 strophes of 8 lines. (Herzogliche Bibliothek, Wolfenbüttel.)

### XIV. 1619.

FIVE LEAVES IN FOLIO with Didactic Poems by Daniel Sudermann.

Will hereafter be designated as *Svi*. There are five poems, typographed. (Royal Library, Berlin.)

### XV. 1620.

SCHÖNE AUSSERLESENE FIGUREN vnd hohe Lehren von der |  
Begnaden Liebhabenden Seele, Nem- | lich der Christlichen Kir-  
chen vnd jhre | Gemahl Jesu Christo. | Zum theyl ausz dem hohen  
Lied Salomonis, wie auch ausz der alten | Christlichen Kirchenleh-  
rern Schrifften gezogen, vnd in | Teutsche Reymen verfasst. |  
Durch D. S.

This is the first of four related collections of hymns by Daniel Sudermann which will hereafter be designated as *Svii<sup>a</sup>*, *Svii<sup>b</sup>*, *Svii<sup>c</sup>* and *Svii<sup>d</sup>*, respectively. This series of publications is extraordinary with regard to both content and the character of the imprints. Each

number in the series consists of 50 leaves in folio printed from engraved copper-plates. The arrangement in the case of each plate is as follows: First, a heading; under it a symbolic illustration, in form rectangular; under this, a poem. Beside and below the poem are passages of Scripture or excerpts from the mystics. Illustration and poem interpret these passages. At the bottom of the plate are the initials "D. S." and the engraver's mark. A few copies of these rare imprints have been preserved by the Schwenkfelders in America. Of the first number there is a copy in the Royal Library, Berlin, and one in the Herzogliche Bibliothek at Wolfenbüttel. It was printed at Strassburg, 1620.

## XVI. 1620.

SCHÖNE AUSZERLESENE SINREICHE FIGUREN, | auch Gleichnussen, Erklärungen Gebettlein vnd hohe | lehr. | Durch D. S. | Gedruckt bey Jacob von der Heyden Kupferstecher.

The second collection in the series under discussion. Will hereafter be designated as SVIIB. Printed at Strassburg, 1620. (Royal Library, Berlin, and Herzogliche Bibliothek, Wolfenbüttel.)

## XVII. 1622.

EIN SCHÖNE LEHR, von den sieben Graden, | oder Staffeln der vollkommenen Liebe, in denen die Gesponsz | Christi wandeln soll, Anno 1489. beschrieben, vnd jetzt | von Wort zu Wort in Druck gegeben, durch D. S. | M. DC. XXII.

Folio. 12 pages. This is a treatise on perfect love. It contains (1) an essay written 1489 by Heinrich Vigilis von Weissenburg and found in manuscript form by Sudermann; (2) an enumeration of 24 "marks" of divine love, culled from the writings of Eckhard and Tauler; (3) the following hymn by Sudermann:

Ein Mensch auff's new geboren schon,  
in 12 strophes of 4 lines. Will hereafter be designated as SVIII. (Royal Library, Berlin.)

## XVIII. 1622.

TWELVE LEAVES IN FOLIO with Religious Poems by Daniel Sudermann.

The second page of each leaf is blank. The arrangement of the

printed pages is essentially the same as in the case of numbers XV., XVI., XXII. and XXIV. of this bibliography—the series consisting of symbolic illustrations with interpretations in verse, printed from copper-plates. These leaves are typographed. They contain 12 poems, of which 9 are in rhymed couplets. This collection will hereafter be designated as SIX. (Royal Library, Berlin, and Herzogliche Bibliothek, Wolfenbüttel.)

## XIX. 1622.

HOHE GEISTREICHE LEHREN, vnd | Erklärungen: | Vber die fürnembsten Sprüche desz | Hohen Lieds Salomonis, von der Liebhabenden Seele, das ist, der Christlichen Kirchen vnd jhrem | Gemahl Jesu Christo. | \* \* \* | Durch D. S. | \* \* \* Gedruckt zu Franckfurt bey Eberhardt Kieser, | In verlegung Jacobs von der Heyden, | CHALCOGRAPH: ANNO | M. DC. XXII.

Folio. 68 leaves. In point of arrangement, this imprint is a slight variation from the Sudermann collections printed from copper-plates. In this collection the purely didactic poems are more numerous than the hymns. There are 23 hymns, of which three had already been published in collection SIV. This collection will hereafter be designated as SX. (Royal Library, Berlin.)

## XX. 1625.

HYMNS AND RELIGIOUS POEMS by Daniel Sudermann on Charity and Malevolence, Harmony and Discord, Peace and War.

Folio. 16 pages, with no collective title. There are 18 poems, of which 8 are arranged for use as hymns. This collection will hereafter be designated as SXI. (Herzogliche Bibliothek, Wolfenbüttel.)

## XXI. 1625.

SCHÖNE AUSZERLESNE SINNREICHE FIGUREN. | Durch D. S. | Der III theil. | Gedruckt bey Johan Erhard Wagner.

The third collection in the series printed from copper-plates. Will hereafter be designated as SVIIC. Printed at Strassburg, 1625 (circa). (Royal Library, Berlin.)

## XXII. 1626.

ETLICHE | HOHE GEISTLICHE GESAENGE, Sampt anderen | Geistreichen getichten, so ausz der | alten Christlichen Kirchenlehrer vnd

jhrer | nachvolger Büchern gezogen. | durch D. S. | \* \* \* Zu  
finden bey Jacob von der Heyden | CHALCOGRAPHO.

Octavo. 144 pages. There are 42 poems, of which 33 are arranged for use as hymns. Copper-plate illustrations accompany 13 of the poems. This collection will hereafter be designated as *Sxii*. (Herzogliche Bibliothek, Wolfenbüttel.)

### XXIII. 1628.

x x x x x. | SCHÖNER AUSZERLESENER SINNREICHER FIGUREN.  
| Durch D. S. | Der IIII theil. | Ins kupfer gebracht vnd in druck  
geben durch Jacob von der Heyden 1628.

This is the fourth collection in the series printed from copper-plates, and will hereafter be designated as *Sviii*. (Royal Library, Berlin.)

### XXIV.\* 1709.

A COLLECTION OF HYMNS COMPILED BY CASPAR WEISS.

Manuscript. This is the collection which seems to have been the origin of the series from which the "Saur edition" developed. A subsequent chapter is devoted to an account of the hymns of this collection and includes a sketch of the compiler. Whether the original manuscript still exists, has not been fully determined.<sup>4</sup>

### XXV.\* 1733.

Christliches- und dabey auch Tägliche | Gesang-Buch | Darin-  
nen enthalten: Geistliche Gesäng und Lieder, In welchen | Di Haupt-  
Punct und Artikkel der Christlichen Lehr und Glaubens | kurtz ver-  
fasset und ausgeleget sind. An izt von neuem zusammen getragen, |  
und vom Authore für sich und di Seinigen zu einer Anweisungs-  
Regel eingetheilet, | Auff alle | Sonn- Hohefest- und Feyertage  
durchs gantze Jahr, bey Ermangelung des | öffentlichen reinen und  
apostolischen Gottes-Dinsts, solches in der Stille und im Hause

<sup>4</sup>There is a manuscript in the possession of Dr. Julius F. Sachse, of Philadelphia, which may prove to be either the original or a copy of this collection. This manuscript the writer has seen, but did not have the opportunity for an extended examination of it. Besides, the title-page, the preface, and a part of the index are missing. A. F. H. Schneider also found in Harpersdorf a manuscript of hymns, the identity of which has not been established. (Cf. *Zur Literatur der Schwenkfeldischen Liederdichter bis Daniel Sudermann*, p. 21.)



Geistlicher und drey auß  
Zivillicher

Wien

[illegible]

Herrm Nachsch und <sup>schon alle</sup> Vierzehntage durchs ganze Jahr, den Vermählung des  
 Affenschen reinen und apostolischen Baders Bader, welches in der Ditt und im Saal jugendlicher  
 Leute damit zudehen sich selbst zu ermahnen und zu unterweisen, zu seiner selbst Erbauung im Christen-  
 thum, und in neuer besserer Art zu wohn, bei Gott neue besser, und mehr Chast  
 und Freude gibt, dem im Chast und Nachsch zu thun.

James Maclellan

Wie nun ist noch malten auff's neu mit mehr geistlichen Übungen vermischt und er-  
 greift, wie in der Kermel, im fünften Virtilfel und folgende zu sehn, und in Vier abthei-  
 lungen zu Contagiu-er Übung gerichtet und angeordnet.  
 Contagiu-er Übung und vollendet, im Jahr Christi, MDCXXXIII.





zugebrauchen: | Gotte damit zu loben, sich selbst zu ermahnen und zu unterweisen, zu seiner selbst Erbauung im Christen- | thum, und in reiner freyer Libe zu üben, bisz Gott was bessers, und mehr Grad | und Freyheit gibet, ihm im Geist und Wahrheit zudinen. | ANNO MDCCIX. | Und an izt nochmahlen auff's neu mit mehr geistreichen Gesängen vermehret und ver- | grössert, wi in der Vorrede, im fünfften Artikkel und folgend's zusehen, und in Vier Abthei- | lungen zu Sonntäglicher Übung geordnet und eingetheilet, | Abgeschriben und vollendet, im Jahr Christi MDCCXXXIII.

Manuscript. Transverse quarto. The hymns comprise 761 pages of illuminative writing, "Frakturschrift" neatly executed. Each page has two columns. Individual lines of the strophes not separated. The title-page is well preserved. Passages of Scripture fill three-fourths of the reverse of the title-page. The text of the title as far as "ANNO MDCCIX" is presumably the title of the collection of that year. Four leaves are missing from the preface, which consisted of eleven leaves. It embodies the preface of the collection of 1709. There is an index of first lines, an index of "Psalmlieder," and a third index which lists the hymns by authors. The present manuscript and the next number in our list together comprise the collection compiled by Rev. George Weiss. A later chapter is devoted to an account of the sources, the content and the arrangement of this collection. The present volume is the property of Rev. O. S. Kriebel, D.D., Principal of Perkiomen Seminary, Pennsburg, Pennsylvania.

## XXVI.\* 1734.

Der andere Theil Dises | Christlichen | Gesang-Buchs, | von | Pfingsten bisz zu En- | de des Jahres. | Vollendet im Jahr | nach | Christi Geburt | MDCCXXXIV.

Manuscript. Transverse quarto. The hymns comprise 863 pages of the same hand-writing as that of the volume just described. The writing is illuminative. This manuscript is well preserved throughout. It is the companion of number XXV. Both volumes are bound in stamped leather and have clasps and metallic mounts and corners. This volume contains hymns for the Sundays, holidays and Saints' Days between Whitsuntide and Advent. There are three indexes, as in the case of the companion volume. (Library of Hartford Theological Seminary, Hartford, Connecticut.)

## XXVII.\* 1752.

Der andere | Theil | Dises Christlichen | Gesang-Buchs | von |  
Pfungsten bisz zu En- | de desz Jahres. | Abgeschriben und vol- |  
lendet im Jahr nach | Christi Geburt | M. D. C. C. LII.

Manuscript in folio. The hymns fill 866 pages, and are written upon Rittenhouse paper.<sup>5</sup> This is a transcription of the hymns of the second volume of the compilation by Rev. George Weiss. The transcriber was Rev. Balthaser Hoffmann. Interpretations, supplied by the transcriber, accompany a number of the hymns. The margins contain copious annotations and Scripture references, of which but few are contained in the volume of 1734. (Historical Society of Pennsylvania, Philadelphia.)

## XXVIII.\* 1753.

Christliches | und dabey auch | Tägliches | Gesang-Buch | Darin-  
nen enthalten | Geistliche Gesäng und Lider, | In welchen | Di Haupt  
Puncte und Artikel der Christ- | lichen Lehr und Glaubens kurz  
verfasset und | ausgeleget sind. | An itzt von neuem zusammen ge-  
tragen, | und vom Authore für sich und di Seinigen zu einer |  
Anweisungs Regel eingetheilet, | Auf alle Sonn- Hohefest- und  
Feyer-Täge, durchs gantze | Jahr, bey Ermangelung des öffentlic-  
hen reinen und apostolischen | Gottes-Dinsts, solches in der Stille, und  
im Hause zugebrauchen; | Gotte damit zu loben, sich selbst zu  
ermahnen und zu unterweisen, | zu seiner selbst Erbauung im Christ-  
enthum, und in reiner freyer Libe, | zu üben, bisz Gott was bessers  
und mehr Gnad und Freyheit | gibet, ihm im Geist und Wahrheit  
zudinen. | ANNO MDCCIX. | Und an izt nochmahlen aufs neu |  
mit mehr geistreichen Gesängen vermehret und | vergrössert, wi in  
der Vorrede im fünfften Artik- | kel und folgendes zusehen, und in  
Vier-Abtheilungen | zu Sonntäglicher Uebung geordnet und ein-  
gethei- | let | Abgeschriben und vollendet, im Jahr Christi, | M. D.  
C.C. L.III.

Manuscript in folio. This is a transcription of the hymns of the first volume of the compilation by Rev. George Weiss. The transcriber is again Rev. Balthaser Hoffmann. As in the case of the

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<sup>5</sup> Compare statement of Hon. S. W. Pennypacker, LL. D., cited on p. 14.

preceding number, there are numerous interpretations, supplied by the transcriber. Annotations and Scripture references abound. The hymns comprise 989 pages. These companion volumes are bound in leather and provided with stout brass corners and mounts—the work presumably of Rev. Christopher Hoffmann, who was the bookbinder of the Schwenkfelders. (Historical Society of Pennsylvania, Philadelphia.)

## XXIX.\* 1758.

Ein | Christliches Gesang- | Buch, | Darinnen enthalten geistliche Gesänge | und Lieder. | In welchen, | Die Haupt-Artickel Christlicher Leh- | re und Glaubens kurtz verfasset, erkläret | und ausgeleget sind. | Anjetzt von neuem zusammen getragen und eingerichtet | nach Ordnung der fürnehmsten Articuln, der Apostolischen, Christlichen Lehre und Glaubens: Damit dieselben | mögen betrachtet, erkant, verstanden; geliebet und geübet | werden, Gott damit zuloben; sich selbst zuermahnen | und zuunterweisen, zu seiner selbst Erbauung im | Christenthum. | Ist auch versehen mit einem Register, nach welchem | die Gesänge auf alle Hohe Fest-Sonn- und Feyer- Tage | durchs gantze Jahr eingetheilet sind, dasz selbe zu denen Ev- | angelien (nach Belieben und wenn es gefällig ist, solche Ordnung | zugebrauchen) können gebraucht, geübet und betrachtet | werden. | Also zusammen geordnet und geschrieben im Jahr Christi | M. D. CC. LVIII.

Manuscript in folio. On the reverse of the title-page are five passages of Scripture. The hymns comprise 1022 pages. There is an introduction of 33 pages. There are also two indexes, comprising 25 pages. The volume contains 800 hymns, in the graceful Fraktur of Hans Christoph Hübner. Annotations, Scripture references and index fingers abound. Those hymns which are translations of Latin hymns are given in parallel columns with their Latin originals. The initials of the authors are written in the margin beside the hymns. The present manuscript and the next number in our list together comprise the last re-arrangement of the Schwenkfelders hymns preceding the appearance of the printed hymn-book. This volume is of Rittenhouse paper and has a durable leather binding. It is the property of the estate of Henry H. Heebner, Worcester, Pennsylvania.

## XXX.\* 1759.

Ein | ander Christliche(s) | Gesang-Buch; | In welchem enthalten:  
 | Die biblischen Geschichte, | Die Psalmen Davids gereimet,  
 und | Die geordnete Evangelia gereimet durchs | gantze Jahr; | So  
 zur Ordnung (Samlung) 1709, gehören. | Weiter: | Noch ein Theil  
 gesamlete Psalmen, | Die Lieder Daniel Sudermanns, | Die Medi-  
 tationen, und | Die geordnete Epistel-Texte gereimet durchs | gantze  
 Jahr; | So zur Ordnung (Samlung) 1726, gehören. | Zusammen  
 geordnet zum Gebrauch zu den ge(o)rdneten | Evangelien durchs  
 gantze Jahr; | worzu auch die Lieder im ersten Buche mit eingezeich-  
 net sind; | Zu einer nützlichen Hausz-Ubung, als auch zu eigner |  
 Ermahnung und Erbauung im Christenthum. | Geschrieben im  
 Jahr Christi MDCCLIX.

Manuscript in folio. There is an introduction of six pages. The hymns with copious annotations fill 1204 pages. This volume contains only the six series of hymns designated in the title. Our characterization of these series follows in a later chapter. The hymns of the various series are distributed throughout the book, and are arranged according to the church year. The hymns for each Sunday and holy-day are grouped under four heads: *Frühe, Vormittage, Nachmittage, I'esper*. With each group, the compiler indicates the hymns of the corresponding group "in the first collection" (im ersten Buche) which are not contained in this volume. He refers to the collection of 1758. The present volume contains 879 hymns, again in the pleasing hand of Hans Christoph Hübner. In the index of first lines those hymns which are contained in the collection of Caspar Weiss (1709) are indicated by a red initial. (Pennsylvania State Library, Harrisburg.)

## XXXI.\* 1760.

Ein Christliches | Gesang-Buch; | Darinnen enthalten | Geistliche  
 Gesänge und Lieder; | In welchen | Die Haupt-Artickel Christlicher  
 Lehr u. Glaubens | kurtz verfasset, erkläret und ausgeleget sind; |  
 Anjetzt von neuem zusammen getragen | und eingerichtet nach Ord-  
 nung der fürnehmsten Artickel der | Apostolischen Christlichen Lehr  
 und Glaubens: damit diesel- | ben mögen betrachtet, erkant, ver-  
 standen, geliebet u. geübet | werden; | Gott damit zuloben, sich selbst

zuermahnen und | zuunterweisen, zu seiner selbst Erbauung im Christenthum. | Ist auch versehen mit einem Register; nach welchem | die Gesänge, auf alle Hohefeste, Sonn- und Feyer- Tage | durchs gantze Jahr, eingetheilet sind, dasz selbe zu denen E- | vangeli- (nach Belieben, und wem es gefällig ist solche Ordnung | zugebrauchen) können gebraucht, geübet und betrachtet werden. | Also zusammen geordnet und geschrieben | Im Jahr Christi M DCC. LVIII. | Abgeschrieben und Vollandet | Im Jahr M DCC LX.

Manuscript in folio. 977 pages. With regard to the hymns which it contains, this volume is a transcription of number XXIX. of this bibliography. The introduction of this volume contains information which the present writer has nowhere else found. Throughout the manuscript the "corrections" or variant readings introduced into numerous hymns by Caspar Weiss and George Weiss are indicated. In the seventh chapter of the present monograph, a fuller account is given of the special features of this hymn-book. It was written by Christopher Hoffmann. As a specimen of the survival of the medieval art of illuminative writing, it is doubtless the choicest manuscript produced by the Schwenkfelders in America. It is in the possession of Hon. Samuel W. Pennypacker, LL.D., Pennypacker's Mills, Pennsylvania.

### XXXII. 1762.

Neu-Eingerichtetes | Gesang-Buch | in sich haltend | eine | Sammlung | (mehrentheils alter) | schöner lehr-reicher und erbaulicher | Lieder, | Welche von langer Zeit her bey den Beken- nern | und Liebhabern der Glorien und Wahrheit | Jesu Christi bisz anjetzo im Uibung | gewesen : | Nach den Haupt-Stücken der Christli- | chen Lehr und Glaubens eingetheilet, | und | Mit einem Verzeichniz der Titel | und dreyen Nützlichen Registern | versehen. | Anjetzo also zusammen getragen, | und | Zum Lobe Gottes und heilsamen | Erbauung im Christenthum, | ans Licht gegeben. | Germantown, gedruckt bey Christoph Saur, | auf Kosten vereinigter Freuden, 1762.

12 mo. Pages XXXIII plus 760. There are also three indexes. This is the "Saur edition" of the Schwenkfelder hymn-book, the first hymn-book of the Schwenkfelders printed in America. It contains 917 hymns. Our last chapter is devoted to an account of this hymn book. Many copies of this imprint still exist, in Schwenkfelder families and in historical collections.



## XXXIII. 1765.

Ein | ander Christliches | Gesang Buch | Welches in sich be-  
greiff | und enthält | Die hundert und funffzig Psalmen Da- | vids  
gereimet, | und die biblischen Geschichte. | Die Lieder Daniel Sud-  
ermanns: Die Medita- | tionen: und die geordnete Evangelions- und |  
Epistel- Texte, gereimet, durchs gantze Jahr. | Zu einer nützlichen  
Hausz-Uebung, als auch zu eigner Er- | mahnung und Erbauung im  
Christenthum. | Ist auch versehen mit einem Register, nach wel-  
chem die Lie- | der auf alle Sonn- Hohe Fest und Feyer- Tage  
durchs | gantze Jahr zu denen Evangelien (nach Belieben u. wenn  
es gefällig ist) können betrachtet werden. | Jetzund also zusammen  
geschrieben und vollendet Anno MDCCLXV.

Manuscript in folio. This volume is a re-writing of that of the  
year 1759, and contains only the hymns of said volume. In our  
present number, each series of hymns is separate, is provided with a  
special title-page and has its own preface. The transcriber is Hans  
Christoph Hübner. (Schwenckfeld Library, Pennsburg, Pennsyl-  
vania.)

## XXXIV. 1813.

Neueingerichtetes | Gesang-Buch, | enthaltend eine | Sammlung |  
(mehrentheils alter) | erbaulicher Lieder, | nach den Hauptstücken  
der Christlichen Lehre und | Glaubens eingetheilet. | Philadelphia: |  
Gedruckt bey Conrad Zentler, in der Zweyten Strasse, | unterhalb  
der Rehs-Strasse. | 1813.

Small 6to. Pages VIII plus 538. Three indexes. This is the  
second edition of the Schwenckfelder hymn-book. It is essentially an  
abridgment of the edition of 1762. It contains 695 hymns, of  
which 45 are not contained in the first edition. Numerous copies  
still exist.

## XXXV. 1869.

Neueingerichtetes | Gesang-Buch, | enthaltend | eine Sammlung  
erbaulicher Lieder, | nach den Haupt-Stücken | christlicher Lehre. |  
Herausgegeben auf Verordnung | der | Schwenckfelder Gemeinde. |  
Druck von A. E. Dambly, Skippackville, Pa. | 1869.

Small 16mo. Pages VIII plus 540. Two indexes. This is the  
third edition of the Schwenckfelder hymn-book. It contains 343  
hymns, of which 92 are not contained in either of the earlier edi-  
tions. It is the present German hymnal of the Schwenckfelders.

PREFACE OF THE "TEGLICHS GESANGBUCH" OF ADAM  
REISSNER. 1596. (No. VI.)

VORRED.<sup>6</sup>

In disem Buech seind die gaistliche gsannng des Gottesgelehrten Christen manns, mit Namen Aurelius Prudentius, die er diurnarum precum opus sive diurnale, das ist Teglichs gsanngbuech genannt, die man alle tag vnnnd alle stund, zu morgens und zu abends, mag singen vnnnd betrachten, in Lateinischen versen geschriben hat, jecz mit allem fleiss verteutscht worden, nachmals auch gsang vsz hailiger schrifft vnnnd andere gaistliche Lieder, zum Lob gottes, vnnsers Herrn Jesu Christe, des ainigen Seligmachers, vnnnd allen christgleubigen zur beszerung vnnnd zur teglichen übung zusammen geschriben.

Dise gsannng vnnnd reimen sein nit so gering ding, wie man mecht achten, oder obhin ansehen, dann hierausz mag der Gottszföchtig mensch lernen, was die sünd vnnnd gnad ist, was der fluech vnnnd der segen, was die verdamnus vnnnd seligkait, was tod vnnnd leben, was hell vnnnd himel, jnn Summa, was der verführer Satan, vnnnd dargegen der ainig Hailmacher Christus jst.

Es jst disz gsanngbuech fürnemblich nucz vnnnd dienstlich allen Hausleuten, die sich bekeren vnd jn himel trachten, Mannen, Weibern, Junckhfrauen vnnnd Kindern, insonnderhait auch Hanndtwerkhs-leuten, die den ganczen tag ob der arbeit müessen siczen, würcchen vnd spinnen, die mügen alle Zeit, guette übung, guete gedanckhen vnd hailsame betrachtung haben, vnnnd dardurch zum seligmachenden erkanntnis Jesu Christj (an welchem allein die ewig seligkait gelegen) geführt werden, Sonnderlich wann sie dise Lieder auswendig lernen, jn gedechtnus fassen, sich selbs der wolthaten Gottes erjnnern, erfreuwen vnnnd den zuhörern im Nachgedenckhen machen, vnnnd also alle menschen vrsach haben, jrm hail vnnnd seligwerdung nachzutrachten, aller schwermüetigkait vnnnd Anfechtung widerstannd thuen.

Hierzu well der Herr Christus sein Segen vnd frid geben, das es jederman lese vnnnd bedenckhen, sonnderlich zu diser gefehrlichen Zeit, da schier Niemandts waist wa ausz vnnnd an, so doch allertrost,

<sup>6</sup> Reprinted from Wackernagel, Vol. I.

hilff vnnd hayl zusuchen vnnd zufinden, allein beim Ainigen Hayl-  
macher Christo, vff welchen alle lobsang gericht, das man sie nit  
allein singen, sonnder vilmehr lesen, bedenckhen vnnd teglich beeten  
mag, welches dann der recht gaistlich gsang vnnd frid jm herzen jst  
jn allem triebsal.

Das alles welle ihm der Gottszförichtige Christglaubige leser,  
beuolchen lassen, vnnd zu besserer erkantnus der wahrhait, sich dar  
jm ansehen, lesen, singen, vnnd jn seinem herzen teglich bedenckh-  
en, darneben mit fleissigem gebeth, beim Herren Christo anhalten,  
das er vns allen welle seinen frid geben, vnnd durch seinen hailigen  
gaist erleuchten, from, hailig, vnnd seines ewigen Reiches vnnd  
Lebens thailhafft machen. Amen.



### CHAPTER III.

#### THE SCHWENKFELDER HYMN-WRITERS OF THE SIXTEENTH AND SEVENTEENTH CENTURIES.

It will be the design of this chapter to provide an account of the Schwenkfelder hymn-writers whose activity had terminated before the emigration of the sect to America. Limitation in the matter of space necessitates the exclusion of much interesting material which had been prepared for this part of our narrative. Consequently we shall confine the account to a chronological list of these writers and a series of brief biographical sketches of the more important members of the group. Those writers who were among the immigrants will be treated in our account of the American period in subsequent chapters.

The Schwenkfelder hymn-writers of the European period are:

Valentin Crautwald,		1465 (?)—1545
Georg Berkenmeyer,		(?) —1545 ca.
Johann Schweintzer,		(?) —1560 ca.
Adam Reissner,		1496 —1575(?)
Valentin Triller,		(?) —1580 ca.
Johann Raimund Weckher,	wrote (circa)	1540 —1570
Sebastian Franck,		1500 ca.—1545
Alexander Berner,	wrote	1550 ca.
Bernhard Herxheimer,	wrote (circa)	1555 ff.
Alexander Heldt,	wrote	1565 ff.
Sigmund Bosch,	wrote	1570 ca.
Daniel Sudermann,		1550 —1631
George Frell,	wrote (circa)	1575 ff.
Claus Stuntz,	wrote	1580 ca.
'Antonius Oelsner,	wrote (circa)	1590 ff.
Anna Hoyer,		1584 —1656
George Heydrich,		(?) —1657 ca.
Martin John, Jr.,		1624 —1707

VALENTIN CRAUTWALD is a name not unfamiliar to stu-  
(37)

dents of church history. Of his early life we know but little. An autobiographical sketch written 1540 is preserved in manuscript in the Herzogliche Bibliothek at Wolfenbüttel.<sup>1</sup> It fails to give the year of his birth. It records, however, that he was born at Neisse, Silesia, the native town of Michael Weisse, originator of the German hymn-book of the Bohemian Brethren. He and Weisse were contemporaries and we may safely assume that they were acquainted. In 1523 he was called to Liegnitz as prebendary (Domherr) or Lector. This appointment he probably owed to Schwenkfeld.<sup>2</sup> He was an intimate of Schwenkfeld and for more than twenty years he ardently championed the cause of the Middle Way, as the Reformation under Schwenkfeld was called. For his accomplishments in Hebrew, Greek and Latin he enjoyed a wide reputation and was recognized as a gifted writer of religious verse, of which some was written in defense of Schwenkfeld. He died in Liegnitz, 1545, and is said to have reached the age of 80 years.

GEORG BERKENMEYER was exhorter in the Swabian city of Ulm. He is the author of a number of writings directed against Romanism and defending the doctrine of the "inner light." The period of his activity was, approximately, 1525-1545. At the time of the prosecution of Schwenkfeld by the town-council of Ulm, 1540, Berkenmeyer was indicted for partisanship with Schwenkfeld. His best known hymns are:

"O Herr, bisz du mein Zuversicht", and  
 "O du betrübter Jesu Christ."

The former was printed at Strassburg, 1568, 1569 and 1580. Also at Nürnberg, 1607. The latter at Strassburg, 1580 and 1585.

JOHANN SCHWEINTZER was a Silesian and a pupil of Valentin Crantwald. In 1530, in partnership with Petrus Schaefer, he set up a printing press at Strassburg. Among the products of

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<sup>1</sup> Cf. A. F. H. Schneider, *loco citato*, p. 4f.

<sup>2</sup> Cf. *Corpus Schwenckfeldianorum*, I, 151.

his press were editions of the writings of Crautwald and also of a few works by Schwenkfeld, including his confession of faith. Schweintzer had been associated with Schwenkfeld in Liegnitz and followed him to Strassburg in 1529. In 1556, he was subjected to a trial for his Schwenkfeldianism. The following hymns by Schweintzer are noteworthy:

“Glückselig ist der Mann”,

“O höchster Gott in deinem Thron”, and

“Dasz Gott der Herr so freundlich ist.”

All three appeared in the Strassburg hymn-book of 1537. The third appeared also in the Augsburg hymn-book (edited by Salminger), 1537, and in Zwick's hymn-book published at Zürich, 1540.

ADAM REISSNER (or REUSNER) was born in 1496 at Mindelheim (now Mindelheim) in Bavaria. He first studied at Wittenberg, and afterwards, about 1520, he learned Hebrew and Greek under the noted humanist Johann Reuchlin. He then became private secretary to Georg von Frundsberg (who died 1528) and accompanied him during the campaign in Italy, 1526-1527. After the capture of Rome in 1527 he went back to Germany, locating in Strassburg. It may be well to remind ourselves that Schwenkfeld was in Strassburg during the period 1529-1535; and it was during his sojourn in Strassburg that Reissner made the personal acquaintance of Schwenkfeld. Henceforth he remained a loyal adherent and friend of the Silesian Reformer, as he himself said, “despite all opposition and affliction.” The duration of his stay in Strassburg is uncertain. For some years he pursued the profession of the law in Frankfurt-am-Main, but seems to have spent most of his life after leaving Strassburg, in his native town of Mindelheim. Here in retirement and contentment, his professional career and public life dismissed from his mind, he found himself immersed in his favorite occupation—study and the pursuit of literature. The year of his death is not known with certainty, but was probably

1575. His motto, composed by himself and taking into consideration his own Christian name, was:

“Was lebt, das stirbt durch Adams Noth,  
Was stirbt, das lebt durch Christi Tod.”

Adam Reissner's published works are these:

1. *The Miracles of Jesus Christ*.<sup>3</sup> Printed by the Feierabend press, Frankfurt-am-Main, 1565.

This is a folio of 672 pages. It contains a long religious poem in 59 strophes of 7 lines, beginning:

“Der heylig Geist lasz gelingen.”

The hymn is a summary of the miracles of Christ.

2. *A History of the Military Exploits of Georg and Caspar von Frundsberg*. Frankfurt-am-Main, 1568. Second edition, 1572.

3. *The Psalms Translated*. Frankfurt, 1568. This is an edition of Reissner's metrical versions of the Hebrew Psalms. Until recent years the author's private copy of these hymns was in the possession of Oberlehrer A. F. H. Schneider, the Schwenkfelder historian.

4. *Jerusalem*.<sup>4</sup> Printed by the Feierabend press, Frankfurt-am-Main, 1569.

This is a folio of 442 pages. It consists of three parts, of which the first and second are dated 1565. It closes with the hymn—*Jerusalem, heilig genant*. This hymn, by Reissner, is a translation of the Latin hymn—*Urbs beata Jerusalem*. It is in 6 strophes of 6 lines, and forms the acrostic “JHESUS”.

The *Teglichs Gesangbuch*, already discussed under number VI. of our Descriptive Bibliography, is another important work by Reissner. According to Koch,<sup>5</sup> this collection was published by Reissner. However, the manuscript of 1596 is the only form in which it is now extant. Of all the Schwenkfelder hymn-writers, in both Europe and America, the two greatest names are Daniel Sudermann and Adam Reissner. True, Reissner's

<sup>3</sup> “MIRACVLA, Wunderwerck Jhesu Christj. \* \* \* Durch Adam Reissner.”

<sup>4</sup> “JERYSALEM, Die Gaistlich himlisch Stat Gottes. \* \* \* Durch Adam Reissner.”

<sup>5</sup> Koch, *loco citato*, II, 159.

hymns do not, like those of Sudermann, number thousands; but they number hundreds, and their merit is unmistakable. Indeed, Wackernagel, who gives twenty-five of Reissner's hymns in full, expresses the opinion that he is the author of many hymns which have hitherto been credited to other writers.

But of Reissner's most widely known hymn we have thus far made no mention. It is the choice magnificent hymn—"In dich hab ich gehoffet, Herr." This hymn is a metrical version of the Thirty-first Psalm. It was first published in the *Form und ordnung Geystlicher Gesang und Psalmen*, Augsburg, 1533. It appeared in Zwick's hymn-book, 1540, and in Babst's (Lutheran) hymn-book, 1545. It was included in most of the German hymn-books up to the middle of the 18th century. It appeared in the German hymn-book of the Bohemian Brethren, editions of 1606 and 1639, and subsequently in the Moravian hymn-book. All the editions of the Schwenkfelder hymn-book contain it. The following are well-known English translations of this hymn:<sup>6</sup>

"In Thee, Lord, have I put my trust",—*Catherine Winkworth*;

"Great God! in Thee I put my trust",—*J. C. Jacobi*;

"Lord, I have trusted in Thy name",—*Dr. H. Mills*;

"On Thee, O Lord, my hopes I lean",—*N. L. Frothingham*.

We reprint the hymn, employing the orthography of the first edition (1533).

#### PSALM XXXI.

IN TE DOMINE SPERAUI.

"IN dich hab ich gehoffet, Herr,  
hilff, das ich nit zu schanden wer  
noch ewigklich zu spotte.  
Des bitt ich dich,  
erhalte mich  
in deiner trew, mein Gotte.

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<sup>6</sup> Cf. Julian, *loco citato*, p. 955.

2. "Dein gnädig or nayg her zu mir,  
erhoer mein beth, thu dich herfür,  
eyl bald mich zuerretten.  
In angst vnd wee  
ich lig vnd steh,  
hilff mir in meinen nöthen.
3. "Mein Gott vund schirmer, steh mir bey,  
sey mir ain burg, darinn ich frey  
vnd ritterlich mög streyten  
Wider mein feynd,  
der gar vil seind  
an mich auff bayden seyten.
4. "Du bist mein sterck, mein felsz, mein hort,  
mein schildt, mein krafft, sagt mir dein wort,  
mein hilff, mein hayl, mein leben,  
Mein starcker Got  
in aller not:  
wer mag mir wider streben?
5. "Mir hat die welt trüglich gericht  
mit liegen vnd mit falschem dicht  
vil netz vnd haimlich stricken:  
Herr, nymn mein war  
inn diser gfar,  
bhüt mich vor falschen tücken.
6. "Herr, meinen gayst beuilch ich dir,  
mein Got, mein Got, weich nit von mir,  
nimm mich in deine hende!  
O warer Gott,  
ausz aller not  
hilff mir am letsten ende!
7. "Glori, lob, ehr vnd herligkait  
sey Got vatern vnd sun berayt,  
dem hailing gayst mit namen.  
Die göttlich krafft  
mach vns syghafft  
durch Jesum Christum, *Amen.*"

VALENTIN TRILLER was the editor of a hymn-book published at Breslau, 1555.<sup>7</sup> It contained 145 hymns, most of which were products of his own pen. It was reprinted 1559, under a new title.<sup>8</sup> Triller's hymns include many revisions of old German hymns and some translations of Latin hymns. Wackernagel reprints 111 hymns which are credited to him. Up to the time of his banishment from Silesia, in 1573, Triller steadfastly maintained that the persecution which he suffered, as a Schwenkfelder by reputation, was wholly unjust, inasmuch as he held religious views which were altogether peculiar. However, previous to the appearance of the first edition of his hymn-book, some of his hymns had been printed as Schwenkfelder hymns. Again, the early manuscript collections contain hymns by Triller, and these are retained in the larger collections compiled in the Seventeenth and Eighteenth Centuries. The Saur edition, also, contains fifteen of Triller's hymns.

DANIEL SUDERMANN,<sup>9</sup> in whom the cause of the Middle Way received both a fresh, a timely and powerful impetus, was the scion of an old and honored family. One of his ancestors, Hendricus (Heinrich) Sudermann, who lived in the 14th century, was a knight and a patron of the Order of St. Alexius. In the year 1432, and subsequently, Katharina Sudermann and other members of the Sudermann family, who had taken the veil, lived in the cloister of St. Gertrude at Köln, where they were occupied with the transcribing of religious books. Many of these manuscripts came into the possession of Daniel Sudermann, and one of them, written in 1469, was taken as the model for his handwriting—the artistic engrossing hand of his numerous manuscripts, which has always received unvarying high praise for its symmetry and grace. Sudermann's father (1514-

<sup>7</sup> "Ein Schlesisch singebuchlein aus Göttlicher schriftt. \* \* \* Durch Valentinum Triller von Gora." (Cf. Wackernagel, *loco citato*, IV, 19f.)

<sup>8</sup> "Ein Christlich Singebuch, für Layen und Gelerten, Kinder und alten, daheim und in Kirchen zu singen. \* \* \* Durch Valentinum Triller von Gora."

<sup>9</sup> Cf. Schneider, *loco citato*, p. 9ff. Koch, II. Allgemeine deutsche Biographie.



1564), whose court-name was Lambert Suavius, was an artist and copper-plate engraver. Among his patrons were Duke William of Cleves, Duke Frederick of Saxony, the Duke of Weimar, and two emperors of the Holy Roman Empire, Charles V. and Maximilian II.

Daniel Sudermann was born at Lüttich in the Netherlands, February 24, 1550. But little is known of his early years. In 1558 we find him in school at Aachen. The year 1568 marks the beginning of his long career as private tutor (Hofmeister) to numerous young counts and noblemen. This activity continued for a period of more than twenty years. In 1576 he was presented to the Emperor Maximilian, who "most graciously" furnished him with an introduction to the newly appointed viceroy of the Netherlands. During these years he wrote many poems in praise of his high-born patrons and friends. In 1585 he assumed the charge of the instruction of the sons of the nobility at the Bruderhof in Strassburg. In 1594 he was made vicar of the Bruderhof, where he lived until near the close of his long life. As early as 1585, reprints and new editions of Schwenkfeld's works began to appear, issued under the direction of Sudermann, but not until 1594 did he announce his participation in the views of Schwenkfeld. He gives the following brief account of his own career:<sup>10</sup>

"D. S. Ist geboren Anno 1550. Er ist Catholisch, aber bald Anno 1558 In der Caluinischen Schul gangen. Auch zu der Lutherischen predig mit gangen, Den Teüffern auch zugehört. Ist Anno 1594 zu erkantnuisz der Warheit kommen, vnd hat Ao. 1624, disz vffgeschriben seines alters 74. noch starck, frisch, vnd gesund, als lang der Herre sein Christus wil. bisz 1628. 1629. Gottlob. 1630. 1631."

His death occurred in 1631.

The earliest of Sudermann's poems which still exist were written in 1568. His poetic activity during the period 1572-1580, was limited for the most part to the production of motto-hymns and acrostic poems, the latter in praise of his patrons of noble

<sup>10</sup> Cf. *Corpus Schwenckfeldianorum*, I, 51f.



birth. Beginning with the year 1584, he seems to have been occupied for some years chiefly with the publishing of Schwenkfeld's works. Neither the editor's name nor the place of publication, Strassburg, appears in any of these editions. It will be remembered that the Sixteenth Century was the great age of the German "master-singers" and their "Singschulen," and for a few years (1589-91) Sudermann practiced the *Meistergesang*—the writing of lyric poetry according to the strict rules of the guild of the *Meistersänger*. Many of his poems of this period are included in his manuscript collections of later years, and are usually indicated by the marginal note: "Disz ist ein Meistergesang." That Sudermann joined the "master-singers" of Strassburg, or that he was acquainted with his contemporary Johann Fischart can not be said with certainty. However, Fischart was a staunch Protestant and began his literary career by writing satires on Catholicism. Of these, the most important, *Der Binenkorb* (1579) and *Das Jesuitenhüttlein* (1580), were issues of the printing-press of Jobin, Fischart's brother-in-law, in Strassburg, the press which soon after printed some of the Schwenkfeld literature published by Sudermann.

In his next period, 1594 *ca.*—1610, we find Sudermann wholly absorbed in his study of the mystics. In these years his unresting enterprise is applied in part to the collecting of old and rare manuscripts of the writings of such Christian teachers as Bernhard of Clairvaux (1090-1153), Bonaventura (1212-74), Meister Eckhart (*ca.* 1260-1327), Heinrich Seuse, or Suso (1295-1366), Johann Tauler (*ca.* 1300-61),<sup>11</sup> Johann Geiler of Kaisersberg (1445-1510), Heinrich Vigilis of Weissenburg (1489) and numerous other exponents of the belief in the directness of the soul's communion with God. From these writings he made selections of the choicest passages, which he compiled and added to his library. A number of the manuscripts collected he himself transcribed with the greatest care. Indeed, it may safely be said that the recognition which is due Daniel

<sup>11</sup> Cf. *Corpus Schwenckfeldianorum*, I, 389.

Sudermann for having collected, transcribed and preserved this literature has hitherto not been acknowledged. His hymns both of this period and later years reflect much of the sentiment and the imagery of these Christian writers, of whom Tautler was for Sudermann the master-teacher and close companion.

The last two decades of his life, like the earlier periods, Sudermann spent chiefly in literary employment. Until about 1628, he lived at the Bruderhof. He was never married, always enjoyed good health, and even at the age of 80 years he governed an active and a vigorous pen. He was a voluminous transcriber of Schwenkfelder literature, and in this rôle he was designedly supplying a real want of his friends. These transcripts are frequently inscribed thus:

"Disz Buch soll niemands eigen sein,  
Schwenckfelds Discipeln ich schenks insgemein."

In this period he completed the fair-copy of his hymns contained in collections S IIIa, S IIIb and S IIIc of the list given below. All of the important collections of hymns by Sudermann which appeared in print, were published in the years 1618-1628. As might be conjectured, a number of the hymns written in this decade reflect the fierce religious strife of the calamitous Thirty Years' War.

Sudermann was the author of 2500 hymns and other religious poems, of which 435 have appeared in print. Wackernagel alone prints 211 of Sudermann's hymns in full. Schneider<sup>12</sup> gives a list of Sudermann's writings amounting to twenty-seven numbers, not including his theological treatises. If now we remind ourselves that for more than a score of years Sudermann's duties as Hofmeister claimed the major portion of his time, that he directed the publication of many of Schwenkfeld's works, that during his curacy at the Bruderhof he accumulated a collection of old manuscripts which has ever since been an object of admiration to bibliophiles, copied five large volumes of hymns,

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<sup>12</sup> Cf. A. F. H. Schneider, *loco citato*, pp. 12ff.

edited twenty publications of writings by himself and by Tauler, and that by forty years of toil as transcriber he has preserved to us a vast quantity of Schwenkfelder literature as well as much of our information concerning Schwenkfeld and his adherents, we shall be able to approximate a just conception of the amazing activity of this resourceful and devoted champion of Caspar von Schwenkfeld.

The complete list of collections of hymns written by Sudermann follows. Of the published collections, the place of publication is given if known. The Roman numeral given after the title refers to our Descriptive Bibliography.

S I. *Geistliche Lieder*. Manuscript in folio. 1587. v.

S II. *Geistliche Lieder*. Manuscript in folio. 1597. viii.

S III a. *Gsangbuch Newer geistlicher Lieder*. I. Theil. Manuscript in quarto. 1615. ix.

S III b. *Gsangbuch Newer geistlicher Lieder*. II. Theil. Manuscript in quarto. 1615. x.

S III c. *Gsangbuch Newer geistlicher Lieder*. III. Theil. Manuscript in quarto. 1615. xi.

S IV. *Von der Tochter Sion*. Strassburg. 1618. xii.

S V. *Ein gute Lehr*. Strassburg. 1619. xiii.

S VI. Five leaves in folio. xiv.

S VII a. *Schöne auszerlesene Figuren und hohe Lehren*. Strassburg. 1620. xv.

S VII b. *Schöne auszerlesene Sinreiche Figuren*. Strassburg. 1620. xvi.

S VII c. *Schöne auszerlesene Sinreiche Figuren*. Strassburg. 1625 (circa). xxi.

S VII d. xxxxx. *Schöner auszerlesener Sinreicher Figuren*. 1628. xxiii.

S VIII. *Ein Schöne Lehr, von den sieben Graden, oder Staffeln der vollkommenen Liebe*. Strassburg. 1622. xvii.

S IX. Twelve Leaves in folio. xviii.

S X. *Hohe geistreiche Lehren, und Erklärungen*. 1622. xix.

S XI. Sixteen Pages in folio. xx.

S XII. *Etlliche Hohe geistliche Gesänge*. Strassburg. 1626. xxii.

As a hymn-writer, he was honored by his contemporaries and is ranked high by modern writers on hymnology. Grammatically, his poetry is not infrequently defective, but it will be remembered that his linguistic traditions were Low German. Schneider says: "Sudermann always chose good models, in Dutch, French and Latin as well as in German. Schwenkfeld's flow of language, Reissner's brevity and Tauler's fervour are reflected in his writings." Wackernagel's valuation of Sudermann and his hymns runs thus, in English translation: "He was a true Christian, his poems are simply like so many spontaneous devotions, in which his soul was submerged as he studied the Holy Scriptures, the church fathers, the mystics and the Reformers; and it seems as though in the fifty years of his hymn-writing he had only godly thoughts. I have spent much time in the study of this author; indeed, I have a fondness for him, because his hymns are so genuine and at the same time so pertinent." The following hymn on the deception of temporal joy, written in 1584, we have chosen to illustrate both the godliness and the lyric fire of this prince of Schwenkfelder hymn-writers:

"VON DER FALSCHEN BETRUEGLICHEN WELTFREUDE.

"O blinde Welt, wie hast du mich gestöret  
 Von Jugend vff vnd noch in diese Zeit,  
 O arge Welt, wie hastu mich bethöret  
 Vnd abgebracht von rechter Bahn so weit!  
 O falsche Welt,  
 Wollust vnd Gelt,  
 Wee dem ewig, der auff dich helt.

"O kurtze freud, o langwirige schmerzen,  
 O Ewigkeit, wie machst mir ein geträng,  
 Wan ich ernstlich bedenck von gantzem hertzen,  
 Nach dieser Zeit dasz du wehrest so lang.  
 O falsche Welt, etc.

“O liechteschein, welchs finsternisz gebehret,  
Dein Ehre führt zu spott vnd ewger schand,  
O kurtze Ruh, so lang die Seel beschweret,  
O Eygen Will, hernach gfängnisz vnd band;  
O falsche Welt, etc.

“Fahr hin o Welt, dir will ich vrlaub geben,  
Fahr hin o Welt, esz musz geschieden sein,  
Fahr hin o Welt, mit dir mag ich nit leben,  
Fahr hin o Welt, du brechst mich sunst in pein.  
Fahr hin o Welt,  
Wollust vnd Gelt,  
Wee dem Zulest, der auff dich helt.”

MARTIN JOHN, JR., was born in Glatz, 1624. This was six years after the outbreak of the 'Thirty Years' War and five years before the appearance in Germany of Gustavus Adolphus, king of Sweden, as the defender of the leaderless Protestants. The story of the early life of Martin John, the younger, reflects the privation and suffering of this final, protracted conflict between Protestantism and Catholicism. For three generations this Schwenkfelder family was prominent in the struggle of the sect in Silesia for existence.

In 1583, the elder Martin John, grandfather of the subject of this sketch, adopted the faith of Schwenkfeld, and in 1584 bought property in Harpersdorf and settled there. Soon after, he began to work as a lay evangelist, holding public services at his own house. Persecution followed, and he and his associates became the victims of violence and incivility. His household furniture was destroyed, his fields laid waste and he himself committed to prison at Liegnitz. After a year's confinement here, where the most unsanitary conditions prevailed, with consequent disease and death among the prisoners, he was removed to the tower of an old castle on the Grötzberg. Here in 1594, after eight years of detention he died, having steadfastly refused to exchange his liberty of conscience for personal freedom. Numerous sermons and tractates penned during his imprisonment

were brought to America by the Schwenkfelder immigrants in 1734.

The father of our hymn-writer was George John, who with his family for a time escaped the hardships of the war. In 1627, however, a detachment of Imperial troops was quartered in his house with instructions to resort to torture, if necessary, in order to compel the family to embrace the Catholic faith. A guard was placed before each door of the house to prevent flight or rescue. But George John had made provision for a possible exigency of this kind. Much to their surprise, and contrary to their accustomed treatment the soldiers were invited to enjoy a substantial repast. The temptation proved too great for their vigilance, and a day of festivity was proclaimed. Picture their satisfaction when the feast already in progress is augmented by an abundance of the choicest wine. The ruse of the host is wholly successful. First a general carousing and tippling, and by and by soldiers and watch are soundly intoxicated and fast asleep. Under cover of the night, George John now escapes, taking with him his wife and two children and a sister. The elder child, a daughter, was at this time eight years of age and little Martin in his fourth year. All his life he retained the memory of this flight.

When we next hear of Martin John, Jr., he is some thirty years of age and a physician in the town of Hockenau, Principality of Jauer, Silesia. The war had been terminated by the Treaty of Westphalia (1648); but this treaty, like the Peace of Augsburg (1555), granted to every ruling prince the right to enforce his religion upon his subjects, and to banish all who refused to conform. In a word, the Schwenkfelders had again been outlawed, and with the year 1650-51 began the period of oppression which the Schwenkfelders of that time and succeeding generations called "the great persecution."<sup>13</sup> Martin John, Jr., is the

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<sup>13</sup> For an account of the persecutions which the Schwenkfelders suffered after the Peace of Augsburg and again after the close of the Thirty Years' War, *vide* "The Schwenkfelders," by Hon. C. Heydrick, in the *Genealogical Record of the Schwenkfelders*.



author of an account of Schwenkfeld, his tenets and the history of the reformation under Schwenkfeld up to the second half of the Seventeenth Century. Several copies of this chronicle are extant in manuscript in America. It includes an account of the measures adopted by the magistracies of Liegnitz and Jauer at the instigation of the Lutheran clergy, for the coercion of the Schwenkfelders. The chronicler records with great particularity the reproach and persecution suffered by his contemporaries George Heydrich, the hymn-writer, and Balthaser Jäckel, both of whom publicly opposed the baptism of the children of Schwenkfeld parents. Heydrich was deprived of his property in Harpersdorf, was twice made to endure extreme hunger and twice received a cudgeling. He was three times imprisoned at Liegnitz. During his final imprisonment (1654-1656) he contracted an illness of which he died shortly after his release. Martin John, the subject of this sketch, also passed about nine months in prison at this time at Jauer, for having conducted religious services.

Although the chronicle in question furnishes many facts of the life of Martin John, Jr., it does not contain a connected narrative of his career. However, from this and other sources it appears that he was a man of considerable learning and an ardent believer in Schwenkfeld's conception of Christian living. As a chronicler, he rendered significant service; and he always lamented the fact that through the persecution of the preceding century as well as by reason of the long war, a great amount of historical matter and printed literature had been lost and destroyed. He died in 1707 at the advanced age of 83 years. Soon after, and while the hymn-collection of Caspar Weiss was being compiled, his hymns came to light and forty were immediately admitted to the collection. All the editions of the Schwenkfeld hymn-book contain hymns by Martin John. The Saur edition contains thirty. As far as we know there has not been found a collection of his hymns that purports to be complete; and hence a full account of his activity as a hymn-writer must be deferred until additional information concerning him has been

disclosed. There exists a manuscript of ninety-seven hymns by Martin John, of which about one-third are translations of Latin hymns, chiefly by Aurelius Prudentius.<sup>14</sup> Of the hymns of this collection, a number are metrical versions of Psalms. It is noteworthy that this Schwenkfelder physician, historian and hymn-writer, was also the author of a printed work on bee-culture. As far as we know, there is but a single copy of this imprint extant in America.<sup>15</sup>

We give here a poem of Schwenkfelder authorship printed on a broadside in 1580. The place of publication is not known.<sup>16</sup>

## MADRIGAL.

“Es ist mir allzeit lieb,  
 Wann gute Freunde zu mir kommen;  
 Dann, weil ich mir schon längstens vorgenommen,  
 Nicht viel mehr aus zu gehen,  
 So kan man leicht versteln,  
 Dasz mir der Zuspruch lieber Leute  
 So angenehm als nützlich sey;  
 Doch, disz erinnere ich dabey,  
 Dasz, weil ich sehr erpicht aufs angenehme Heute  
 Mir der am liebsten sey, der wohl bey sich erwägt,  
 Wie, oft ein guter Freund dem andern  
 Viel edle Zeit verträgt:  
 Drum wer nichts Nöthigs mehr zu sagen weisz,  
 Beliebe nur bald wiederum zu wandern;  
 Dan wer zum Zeit-Vertrieb, mit ausgekehrten Sinnen  
 Von seinem Nechsten schlecht, ohn’ Zweck zur Bessrung spricht,  
 Und von sich selbst zum Lob, und sonst von eitlen Dingen  
 Der hat die Zeit nur übel angewendt;  
 Wan ich ihn aber bleiben heisz,  
 So trau er mir, es sey kein Compliment.”

<sup>14</sup> This manuscript is in the possession of Mr. Daniel M. Anders, Fairview Village, Pa., who kindly permitted the writer to examine it for this work. Mrs. Susanna Krauss Heebner, Worcester, Pa., is the possessor of a manuscript of which a part consists of hymns by Martin John.

<sup>15</sup> In the possession of William H. Anders, Kulpsville, Pa.

<sup>16</sup> A copy of this broadside is in the possession of Hon. S. W. Pennypacker, Former Governor of Pennsylvania, who kindly allowed the present writer to reprint the “madrigal” here.



Schwenkfeld himself seems to have written but little verse. Of course he recognized the irresistible power of congregational singing as an agency in the establishment of the Reformation cause, and was looking on with the warmest approval as all Germany, awakened by the song of "the nightingale of Wittenberg" began to sing itself into Protestantism. It was he who, in 1534, requested Katharina Zell to publish a new edition of the first German hymn-book of the Bohemian Brethren.<sup>17</sup> True, it is possible that some hymns of his may have been suppressed along with other literature from his pen. However, a few treasured verses of his composition have been preserved. We give here three pairs of rhymed couplets by Schwenkfeld. The first appears in all the editions of the Schwenkfelder hymn-book, on the reverse of the title-page. The other two strophes appear on a broadside published by Daniel Sudermann. This broadside contains a contemporary portrait of Schwenkfeld, of the year 1556. The verses in question appear just below the portrait. They are a metrical amplification of Schwenkfeld's motto: "Nil triste Christo recepto." On the same broadside are twenty-eight lines of verse written, according to Schneider,<sup>18</sup> by Sudermann. They begin: "Herr Caspar Schwenckfelds leib und G'stalt."<sup>19</sup> Following are the strophes by Schwenkfeld:

"Wenn singt im Hertzen Gottes Geist,  
 In Christo Gott wird recht gepreist;  
 Wenn aber singt der fleischlich Christ,  
 Solch Lob für Gott ein Greuel ist.

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Wer Iesum christy vor im hat  
 der rhvet sanfte frve vnd spat  
 er ist getrost in aller nott  
 und ob er schon hie steckt im chott

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<sup>17</sup> Cf. A. F. H. Schneider, *loco citato*, p. 21.

<sup>18</sup> Cf. A. F. H. Schneider, *loco citato*, p. 12.

<sup>19</sup> Cf. *Erläuterung für Caspar Schwenckfeld*. Second edition, facing frontispiece.

Das er auch wird der welte spot  
 so schaidet er doch nit von got  
 der in behvet vor hell und todt  
 vnd speist in mit sein himel brott.

The following hymn entitled "Of the Love of Christ," because of its associations, must always retain—at least for Schwenkfelders—a peculiar charm. It was written in Ulm on the occasion of the approaching death of Schwenkfeld. In the earliest Schwenkfelder collections which contain it, Agathe Streicher is named as the writer of the hymn. It will be observed, however, that the fourth and sixth lines of the third strophe seem to indicate that it was not written by a woman, and for this and other reasons the question has been raised by Wackernagel: "May it have been written by Schwenkfeld himself?" The hymn follows:<sup>20</sup>

"VON DER LIEB CHRISTJ.

"Wach auf, mein seel,  
 mit Psalmen, Beeten, singen,  
 hab Lieb ob allen Dingen  
 den waren höchsten Gott,  
 Jhesum, sein Lieben Sohne.  
 regierend in dem Trone  
 in gleicher macht vnnnd Ehr,  
 für mich am Creuz gestorben.

2. "Jhesu, mein Gott,  
 gib dich mir zuerkennen:  
 wa ich dich nu hör nennen  
 sich mein gemüt erfreut.  
 Du kennst dein Creature,  
 das ich bin von Nature  
 durch Satanns List vnnnd trug  
 in sünden ganz verdorben.

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<sup>20</sup> Reprinted from Wackernagel, Vol. V.

3. "Herr JHESU Christ,  
lasz dir es gehn zu herzen  
den Jamer vnnnd den schmercen,  
darjun jch gfangner bin,  
Von meiner sünden wegen,  
darjn jch armer glegen  
inn Hell, jn Angst vnnnd tod,  
du allein kanst Erlösen.
4. "Da jst kein Rast  
noch ru zu keiner stunde,  
bisz Du mich machst gesunde  
an gewissen, hercz vnnnd seel:  
Für ausz von disem Laide,  
das jch von Dir nit schaide,  
das jch Dir volge nach  
vnnnd mit gedult verharre.
5. "Ich opfer mich  
dir, meinem Gott vnnnd Herren,  
jch bitt Dich, wellest mehrer  
mein glaub, hoffnung vnd Lieb,  
Das jch bej dir mög bleiben,  
das mich nicht künd abtreiben  
Verfolgung, Angst vnnnd tod,  
für mich jns Ewig Leben."

## CHAPTER IV.

### HYMNS USED BY THE SCHWENKFELDERS BEFORE 1762.

IN our account of the hymns sung by the Schwenkfelders prior to the appearance of the Saur edition, we are concerned chiefly with the American period. Among the followers of Schwenkfeld there have always been hymn-lovers, who have sought to preserve the hymns written by Schwenkfelders. Thus, in 1537, Valentin Ickelsamer<sup>1</sup> published at his own expense a letter of consolation received from Schwenkfeld during a serious illness, and with the letter Reissner's hymn: "In dich hab ich gehoffet, Herr." Thus about the middle of the century, Reissner wrote his *Teglichs Gesangbuch*, in which he preserved hundreds of the hymns of the earliest Schwenkfelder writers. Thus half a century later, Sudermann set forward the same work. Thus in the Seventeenth Century the hymns of Sudermann, Oelsner, Anna Hoyer, Heydrich and Martin John, Jr., were saved; and in the next century, despite the menace of persecution in Europe and the hardship of pioneer-life in America, Caspar Weiss, George Weiss, Balthaser Hoffmann, Christopher Kriebel, Hans Christoph Hübner, Christoplier Hoffmann, and Christopher Schultz all produced large transcripts of Schwenkfelder hymns.

These hymns, excepting such as were not suitably arranged to be sung, were preserved for use. To be sure, the early Schwenkfelders could not, like those who settled in America, as a sect establish churches, adopt an order of worship and prepare a hymn-book for general use. In these matters each community of Schwenkfelders was usually independent of all others, because of the state measures decreed to prevent religious conferences and public worship among them. In the Sixteenth Century, followers of Schwenkfeld were found, not only in Silesia, but in many parts of Germany and in Moravia, Switzerland and Holland. Strassburg, Augsburg and Ulm were leading centres.

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<sup>1</sup> Cf. Schneider, *loco citato*, p. 7.

In the Royal Library, Berlin, is a manuscript containing hymns sung by the Schwenkfelders in Ulm, *ca.* 1560-1580. In 1583 this congregation was dispersed, some settling in Soeflingen and others in Justingen. In their affliction they had a hymn-book printed for their own use and consolation:<sup>2</sup> "*G. M. D.<sup>3</sup> Ein Christlich Psalter-Gebett der Betrengten Kirchen Gottes zu Trost gestellt und ausz den CL. Psalmen Davids zusammengezogen.* Ulm, Johann Anton Ullhart, MDLXXXV."

In America there was from the first a gradual increase in the practice of using hymns collected by Schwenkfelders. These collections, as noted, included the best hymns of Schwenkfelder authorship. In numbers XXV. and XXVI. of our Descriptive Bibliography, which were written in Saxony and brought to America in 1734, and which together comprise the earliest transcription of the collection of George Weiss, there are unmistakable evidences that this manuscript furnished many of the hymns sung in their public worship. Again, soon after the death of George Weiss (1740), and during the ministry of Balthaser Hoffmann, a number of smaller manuscript hymn-books arranged for church use and based on the Weiss hymn-book appeared. The largest of these is extant in two volumes, quarto. It was completed in 1747 and is the work of Christopher Kriebel, later the catechist of the Schwenkfelders. Indeed, this activity began in the first years following the landing of the Schwenkfelders. There is preserved a hymn-book of this kind inscribed: "Written for Rosina Yeakel. Anno 1735." It contains hymns for the Sundays and holy-days and for some of the Saints' Days, beginning with the first Sunday of Advent. A careful comparison has shown that the collection in question is an abridgment of the Weiss hymn-book. It is supplied with an index of first lines, and throughout bears manifest marks of having rendered service.<sup>4</sup> This is true of most of these hymn-books, which shed

<sup>2</sup> Cf. Schneider, *loco citato*, p. 8f. Koch, II, 421f.

<sup>3</sup> *Votum*: "Gott mit dir": "God be with you."

<sup>4</sup> In the possession of Rev. J. H. Dubbs, D. D., LL. D., Franklin and

much light upon a portion of the chronicle recorded for the year 1759 in the *Historische Anmerkungen*<sup>5</sup> by Rev. Christopher Schultz. The passage runs thus: "For years we have had under consideration the question of publishing a hymn-book for our own use, believing that it would prove a welcome work, because the hymns which we are using—excepting those which chance to be preserved by transcription and compilation—have a scattered existence."

We do not wish to convey the idea that the Schwenkfelders have at no time used printed hymn-books other than those intended for the sect. The Silesian Schwenkfelders knew and used all the editions of the German hymn-book of the Bohemian Brethren (Moravians), admitting possibly a single exception. For a period of about thirty years beginning 1535, this hymn-book was not generally in favor among Schwenkfelders, because of a change in Schwenkfeld's attitude to this religious body. But after the appearance of the edition of 1566 and until the emigration from Silesia (1726) the Schwenkfelders of the principalities of Liegnitz and Jauer continued to use these hymns. A number of copies of this hymn-book were brought to America by the Schwenkfelder immigrants. Twelve of these copies have come under the observation of the present writer. Some of the copies, which were rebound when still in use, were supplied with blank leaves on which were added in manuscript the hymns used by the sect but not contained in the Bohemian hymn-book.<sup>6</sup> This fact is a striking corroboration of our thesis, that the Schwenkfelders probably at no time used only the hymns of the Bohemian Brethren.

We are not disposed, however, to depreciate the significance

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Marshall College, Lancaster, Pa., who kindly allowed the present writer to compare this manuscript with its original. The book seems to have been written by Rev. George Weiss.

<sup>5</sup>Published by Prof. M. D. Learned, Ph. D., L. H. D., in *Americana Germanica*, Vol. II, No. 1.

<sup>6</sup>The most interesting copy of this description known to the writer is the copy which was owned and used by David Seibt. It is in the possession of Hon. S. W. Pennypacker, Former Governor of Pennsylvania.

of the splendid service which Bohemian hymnody performed for Schwenkfeldianism. Indeed, of the bequest left to Christendom by the Bohemian hymn-writers, most of the Protestant churches of Germany and Great Britain have in some measure been beneficiaries. The German hymn-book of the followers of John Huss was a manual of devotions in hundreds of Schwenkfelder families during the weary years of unyielding persecution. The copies brought to America include all the editions issued from Schwenkfeld's death (1561) to the end of the Seventeenth Century. According to a Schwenkfelder chronicle written in Silesia in the Seventeenth Century by Hans Seibt, and supplemented and extended in America, Melchior Delnst, a pious Schwenkfelder writer and transcriber was occupied (1660 *ca.*) with the revision of a number of hymns in the Bohemian hymnal—his aim being to adapt them to Schwenkfeld's Confession of Faith. Balthaser Hoffmann also records, in a document which we shall quote in our next chapter, that this hymn-book was still in common use among the Schwenkfelders at the opening of the Eighteenth Century. Indeed, in the matter of arrangement, the hymn-books of the Schwenkfelders printed in America all retain the stamp of the quarto editions of the Bohemian hymnal.

We list here the various editions of the German hymn-book of the Bohemian Brethren since it served as an important source for the Schwenkfelder collections discussed in the remaining chapters of this work:

1531. *Ein New Geseng buchlen*. Jungen Buntzel durch Georgen Wylmschwerer. 1531. 6to. Was the largest collection of German church hymns yet published. Contained 162 hymns, of which 143 were translations from the Bohemian, by Michael Weiss(e). Other editions: Ulm, 1538, and Ulm, 1539 (two editions).

1544. *Ein Gesangbuch der Brüder in Behemen und Merherrn*. Nürnberg, 1544. 8vo. Contained 181 hymns: 149 hymns of Michael Weiss and 32 hymns added by Johann Horn. Of these, 26 had been translated into German by Horn, who edited this hymn book.

1566. *Kirchengeseng*. First quarto edition of Bohemian hymn book (German). Contained 343 hymns. Of the hymns of the edition



of 1544, only 15 are omitted. This edition has an appendix with 106 hymns by Lutheran authors.

1580. *Kirchengesang*. The preceding edition (1566) republished without alteration. Nürnberg, 1580.

1606. *Kirchengesänge*. The edition of 1566 revised and enlarged. Martin Polycarp was the editor. Published in Moravia.

1639. *Kirchensänge*. A new edition. Published at Lissa, Poland. Contained 360 hymns written by Bohemian Brethren. Of these, 141 are hymns of Michael Weisse. This edition contains a biographical list "of those (14) persons who translated the Bohemian hymns into German verse". This is the only edition in this series which furnishes biographical information concerning these hymn writers. We shall have occasion to mention this list again, in our discussion of the Schwenkfelder hymn-book of 1762.

1661. Another edition of the German hymn-book of the Bohemian Brethren was published at Amsterdam in 1661. The editor was the noted educational reformer John Amos Comenius.<sup>7</sup>

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<sup>7</sup> Cf. Julian, Dictionary of Hymnology, p. 156.



## CHAPTER V.

### CASPAR WEISS: THE ORIGINATOR OF THE SCHWENKFELDER HYMN-BOOK.

WE have already seen that the first Schwenkfelder hymn-book printed in America was not an isolated production but a member of a series of hymn-books, of which the earlier numbers remained in manuscript. The collection of hymns which stands at the head of this series bears the date of 1709. It was made by Caspar Weiss, a devout Schwenkfelder, who lived in the town of Harpersdorf, Principality of Liegnitz, Silesia. Our knowledge of this early Schwenkfelder hymn-collator, must unfortunately remain limited. The year of his birth is not known. His death occurred in Harpersdorf in 1712, a few years before the period of the strenuous though fruitless effort of the Jesuit mission in Silesia to stamp out the Schwenkfelders as a sect. For the following conclusions, however, we have ample documentary testimony: First, that Caspar Weiss was an ardent devotee of the faith of the great Reformer for whom he was named; and, second, that by reason of his familiarity with the various creeds represented in Protestantism at the opening of the Eighteenth Century, he was admirably qualified for the work of compiling the hymn-collection which, in a direct line of development, became the original ancestor of the first printed hymn-book of the Schwenkfelders in America, three generations later. He possessed the additional qualifications of being talented musically, and of having a wide familiarity with the church hymn. He knew the Latin hymns of St. Augustine, St. Ambrosius, St. Hieronymus and others of the church fathers, the hymns of Luther, the earliest German hymn-books of the Bohemian Brethren or Moravians (called by Weiss the Picards), the hymns of the Schwenkfelder hymn-writers of the Sixteenth and Seventeenth Centuries, and the well-known *Nürnbergisches Gesang-Buch* of 1690.

The following brief account of Caspar Weiss is taken from the *Vorrede und Bericht* prefacing the manuscript volume of the year 1758:

“Dieser Caspar Weiss ist gebürtig gewesen von Deutmannsdorff, im Fürstenthum Jauer in Schlesien, sehr schlechter <sup>1</sup> und armer Ankunfft; hat das Leinweber-Handwerck gelernet; und sich in Harpersdorff (im Fürstenthum Liegnitz) mit Anna Andersen, George Anders dess Aeltern, Tochter, vertrauet; und also in Harpersdorff in einem schlechten <sup>1</sup> Haüsslein gewohnet; Und hat also seine gantze Lebens-Zeit in Armuth zugebracht. Gott hat ihm Zwey Söhne und eine Tochter bescheret. Der jüngste Sohn aber, und die Tochter sind in ihrer Jugend gestorben. Der älteste Sohn aber, mit Namen George, ist eben der, so <sup>2</sup> hernach an diesem Gesangbuche <sup>3</sup> gearbeitet, und es vermehret hat.”

Translation:

“The above mentioned Caspar Weiss was born at Deutmannsdorf, Principality of Jauer, Silesia, of very plain and poor parents. He was a linen weaver by trade, and plighted his troth to Anna Anders, daughter of George Anders, the elder, of Harpersdorf, Principality of Liegnitz, and lived in Harpersdorf in a modest little home. And thus he passed his entire life in poverty. God gave him two sons and a daughter. The second son, however, and the daughter died young. The elder son, George by name, it was who later revised and enlarged this hymn-book.”

In testimony of the fact that Weiss was recognized as a man of intelligence and influence, and that he bore his part in the persecution, to which in the closing years of his life the Schwenkfelders of Liegnitz in particular were subjected, we cite a brief excerpt from the so-called *Erläuterung*<sup>4</sup> of the Schwenkfelders. Tottering with age, the venerable Weiss was compelled to stand for six long hours before the notorious Herr Pastor Johann

<sup>1</sup> For New High German “schlichter” and “schlichten”: plain, simple.

<sup>2</sup> *i. e.*, “welcher.”

<sup>3</sup> The collection of 1709.

<sup>4</sup> *Erläuterung für Caspar Schwenckfeld, und die Zugethanen seiner Lehre*. Second edition, Summytaun, 1830, p. 59.

Samuel Neander, in the latter's study, to give an account of his faith. The passage follows:

"Gemeldeter Neander hat gedachten Caspar Weiss, in seiner Studier-Stube ganzer sechs Stunden vor sich stehen gehabt, ohne ihn niedersitzen zu lassen, ihn um seinen Glauben zu examinieren; welches Stehen dem alten Mann fast nicht auszuhalten gewesen, so willig und bereit er sonst zum Bekenntniss war. Von Seiten des Pastoris, mag ein Verständiger seine eigenen Gedanken hievon haben, was es für ein Gemüth anzeige."

Translation:

"For six full hours, the afore-mentioned Neander kept said Caspar Weiss standing before him in his study without permitting him to sit down, in order to question him concerning his faith. This standing the aged man was scarcely able to endure, though he was quite willing and prepared to make his confession. A rational person will draw his own inference of the disposition indicated hereby on the part of the said Pastor."

For the information we possess concerning the origin of the hymn-collection of Caspar Weiss, we are indebted to the pen of Rev. Balthaser Hoffmann. The latter also recorded, in a historical manuscript still extant, an account of the sources of the collection, as well as a statement of the method pursued by Weiss in arranging and editing the individual hymns. We quote Hoffmann in full, inasmuch as he both was an intimate of the Weiss family and, as we have already noted, figured prominently in the activity which this monograph purposes to set forth:

"Und da ist denn zu wissen, dass Caspar Weiss, sein <sup>5</sup> Vater, den Anfang dazu <sup>5</sup> gemacht; und ist er dazu verursacht worden, durch einen alten einfältigen Schwenkfelder seiner Zeit, mit Nahmen Mertin Mentzel (war des alten Melchior Mentzels <sup>6</sup> Vater). Der hat einmahl zum Caspar Weiss gesagt: Du könntest wohl das Ge-

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<sup>5</sup> The reference is to the collection of George Weiss, begun 1726.

<sup>6</sup> One of the Schwenkfelder immigrants of the year 1734. Cf. *Genealogical Record*, page xxx.

sang-Buch (war das gedruckte Gesangbuch <sup>7</sup>, wi es noch im grossen Format ist) etwas ordnen, wi sich di Gesänge zu den Evangelien fügten (denn es war alles in Unordnung und Einfalt), dass man si ein wenig nach Ordnung singen könnte: Denn du hättest Verstand und Wissenschaft dazu. Weil denn <sup>8</sup> Caspar willig war den Leuten zu dinen, und ihm auch um Übung in Lehre und Bekäntnüss zu thun war, hat er solches in Bedenken genommen. Nun hatte er ihm <sup>9</sup> di Psalm-Lider <sup>10</sup> schreiben lassen, <sup>11</sup> samt vilen andern Lidern, welche er gesamlet; auch di so genannten Römischen Lider <sup>12</sup>, kamen auch zur selben Zeit Mert. Johns Lider <sup>13</sup> (nach seinem Tode) an Tag. Über das <sup>14</sup> setzte George Weiss, sein Sohn (auff den Willen des Vaters) di Evangeliums Texte <sup>15</sup> in Reime. Und also ordnete Caspar Weiss ein Gesang-Buch zusammen, nach dem Jahr-Gang (welches di Ordnung ist, wi si von mir abgeschrieben 1709, und noch zu sehen ist) und übergab und dedicirte solches gleichsam seinen Kindern, mit der Vorrede oder Zuschrift, und hat ihnen solches wollen nachlassen."

#### Translation:

"And it may therefore be made known that Caspar Weiss, his father, began the work. And he was encouraged to do it by a plain, old Schwenkfelder of his time, whose name was Martin Mentzel (old Melchior Mentzel's father) At one time he said to Caspar Weiss: "You, of course, could rearrange our hymn book (referring to the large, printed hymn book, which we still have), in such a way that the hymns would accord with the gospel lessons and could be

<sup>7</sup> The hymn-book of the Moravians. One of the quarto editions which we have listed in our preceding chapter.

<sup>8</sup> The manuscript has "den."

<sup>9</sup> For the reflexive pronoun "sich."

<sup>10</sup> Metrical versions of the Hebrew Psalms. Compare numbers vi, xxx and xxxiii of our Descriptive Bibliography.

<sup>11</sup> For "abschreiben lassen."

<sup>12</sup> The hymns of Aurelius Prudentius. Written (circa) 400 A. D. in Latin. The German translation of these hymns is the work of Adam Reissner. A brief account of the life of Prudentius is given below.

<sup>13</sup> Martin John, der Jüngere (1624-1707).

<sup>14</sup> For "Ueberdies."

<sup>15</sup> Metrical versions of the "gospel-lessons," called usually: *Lieder über die Evangelia*. Several copies of these hymns are extant in manuscript.

sung to some extent in order. You would have the required intelligence and information." And since Caspar was ready to serve his people, and had occasion to do something for practice in Christian doctrine and in confession, he considered the matter. Accordingly he had the Psalm-hymns copied, together with many other hymns which he collected, and the so-called 'Roman hymns.' At that very time, the hymns of Martin John came to light, being shortly after his death. In addition, George Weiss, his son (at the request of his father) composed hymns on the Gospel Lessons. And thus did Caspar Weiss compile a hymn book, in accordance with the church year (the collection which I<sup>16</sup> copied, 1709, and which still exists), and committed it, so to say, to the care of his children and in the preface dedicated it to them, desiring them to regard it as a bequest."

The statement here given of the sources from which Weiss drew, although both instructive and trustworthy, needs to be supplemented. According to the account of the compilation given by the author himself, the hymns of Aurelius Prudentius (in their German dress) were made the foundation of the collection. To these were added a number of hymns representing the Schwenkfelder muse—the following Schwenkfelder hymn-writers having been preferred: Adam Reissner (1496-1575 *ca.*), Johann Raimund Weckher (wrote *ca.* 1540-1570), Daniel Sudermann (1550-1631), George Frell (wrote *ca.* 1575ff.), Antonius Oelsner (wrote *ca.* 1590ff.), George Heydrich (died 1657 *ca.*), and Martin John, Jr. (1624-1707).

Another important source of the collection was the hymn-book of the "Bohemian Brethren" (Moravians). The originator of the German hymn-book of the Moravians was Michael Weiss (or Weisse), who translated about 150 hymns into German from the Bohemian, and issued the first edition of these hymns at Buntzel, 1531. Of this hymnal there were three later editions, all published at Ulm. Johann Horn, a Moravian, who wrote many hymns, both in Bohemian and in German, issued at Nürnberg (1544) a revised edition of the hymns of Michael Weiss,

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<sup>16</sup> Balthaser Hoffmann.

enlarged by the addition of a number of hymns of his own authorship. The other early German hymn-books of the Moravians were the editions of 1566, 1606, 1639 and 1661, together with their reprints. With all these Caspar Weiss was thoroughly familiar; for he spared no zeal in scrutinizing the text of each hymn before admitting it to his collection, that the finished work might contain nothing that was not in accord with Holy Writ. The variant readings of the successive editions were carefully collated and compared, preference being consistently given to the text in its original form, except where the doctrine failed to be plainly non-sectarian. The Moravian hymn-book referred to in the citation given below, was the edition of 1639.<sup>17</sup>

Still another source of the collection of Caspar Weiss was the hymn-book referred to below as *das grosse Nürnbergische Gesang-Buch*.<sup>18</sup> This source contributed the Lutheran hymns of the collection, together with some hymns of Reformed authorship. And finally, there were incorporated into the collection the metrical versions of the "gospel-lessons" for the church year, written expressly for this compilation by George Weiss, the son, at that time but 22 years of age. The section of the original preface (1709) treating of the sources, follows:

"Belangende di Authores, auss welchen dise Gesänge zusammen getragen sind, so ist AURELIUS PRUDENTIUS, oder der Übersetzer desselben Lider, der Urheber unsers Gesang-Buches und folget zum ersten——

*Di Vorrede über des PRUDENTII Gesangbüchlein.*

"Erstlich sind di Gesänge Hyronimi, und Lider des thenren Christen-Mannes AURELI PRUDENTII, di er *Diurnarum rerum opus*, das ist: Tägliches Gesangbüchlein, genant, und in Lateinischen Versen geschriben hat, mit allem Fleisse, durch einen Libhaber der Wahrheit, verdeutschet; nachmahls auch ander Lider, Nimanden

<sup>17</sup> Cf. Julian's *Dictionary of Hymnology*, pp. 156 and 157, for an account of (1) the sources of the hymn-book (1531) of Michael Weiss, (2) the Bohemian originals of the hymns of Johann Horn, and (3) the Moravian hymn-book of 1639.

<sup>18</sup> Doubtless the hymn-book of 1690.



zur Schmach, sondern zur Glori unsers Herren Jesu Christi, zusammen gebracht: Diss alles wolle ihm der gottseelig-christliche Leser lassen befohlen seyn; zu mehrer Erkäntnüss der Wahrheit, sich ersehen, und im Hertzen bedenken: Daneben mit täglichem Bitten beym Herren Christo anhalten, so ist zu hoffen er werde bald bessers und mehrers geben; nemlich: di Psalmen Davids, mit reiner lantrer Wahrheit, und Dolmetschung von Wort zu Wort aus der Hebreischen Zungen, verdeutschet, di man nicht allein in der Gnade Christi lesen, sondern auch singen; sich üben, und mit dem Munde der Wahrheit bekennen; und also bas<sup>19</sup> aussen lernen ihm einbilden; sich zur Wahrheit ja mehr<sup>20</sup> schlikken, darinnen wachsen und zunehmen. Das gebe der Herr Jesus! zu seiner Glorien und viler Menschen Heil. *Amen.*

1555.

*Folget das Leben PRUDENTII.*

AURELIUS PRUDENTIUS, vom Leser Augusto, aus Hispanien geboren, von Jugend auff in gutten Künsten, in lateinischer und griechischer Zungen; auch in Käyserlichen Rechten, unterrichtet und gelehret: Hat unter dem N. und Honorio; wi auch ihrem Vater Theodosio, Krig gebraucht; und ist Platus Miles nachmahls zu Messelia ein Oberster, und in der Stadt Rom vor Königs Dittrichs von Bern, Zeit, zum fünfften mahl Consul, oder Bürger-Meister gewesen. Als er nun fünff und sibenzig Jahr alt worden, hat er sich bekehret, und harte bekümmert, dass er sein Leben von Jugend an übel verzehret: und hat mit Verlassung der Welt angefangen, dem Herren Jesu zu dinen, und ihn zu bekennen: Hat geistliche Lider gedichtet, di noch vorhanden; nemlich vom Kampffe der Seelen wider di Sünden, vom Ursprung der Sünden, von der Gottwerdung, vom Leyden der Martyrer und Zeugen Christi; Insonderheit hat er geistliche Kirchen-Gesänge geschriben und gemacht; welche Gesänge man auff disen Tag zum Theil singet. Er hat gelebet zur Zeit Hironimi, Ambrosi und Augustini; und zur Zeit als di Gothen, das ist, di Deutschen, und andere fremde Kriges-Völker, Roma, Italia, und das gantze Königreich, durch Krig verderbet haben; ehe denn das Pabsthum angefangen: Aber Apostasia (Abfall) und kräftige Irrthum schon gewaltig auff der Bahn waren: Denn di Lehrer

<sup>19</sup> For New High German "besser."

<sup>20</sup> i. e., "jemehr."

des Volkes, mit ihrer Philosophia und Sophisterey, hatten angefangen den Herren Christum zu verdunkeln; welcher Irrthum biss auff den heutigen Tag immer kräftiger worden, und gewachsen; wi PRUDENTIUS von Apotheosie, in dem Lide von den Lehrern di das Volk verführen,<sup>21</sup> zu erkennen gibet. (AURELIUS PRUDENTIUS.)

“Diesem allhi gemeldten PRUDENTI Gesang-Büchlein, seind einverleibet, viler von Gott hocheleuchteter Christgläubiger, gelehrter und ungelehrter Männer, Lieder und Gedichte; derer Nahmen zum Theil allhi gemeldet werden sollen: Als: I. Reimund Wekker. II. Adam Reissner. III. George Frell. IV. Daniel Sudermann. V. Antonius Oelsner. VI. George Heydrich. VII. Martin John, der jüngere, und vil andere Zeugen und Bekenner der Glorien Christi, welche di Wahrheit alle aus einem Hertzen, als mit einem Munde, Gott zur Ehr, und den Menschen zu ihrer Erbauung bekennt, bezeugt, und davon gesungen haben.

“Zum andern ist disem Gesang-Buche auch einverleibet worden, das grosse Gesang-Buch, der so genannten Picarden, oder Boheimischen Brüder, welches erstlichen von Michael Weiss angefangen: nachmahls aber von Johann Horn, gemelret und verändert: Von welcher Veränderung ein Gottesgelehrter S. E.<sup>22</sup> schreibet, dass er einen neuen Abgott damit auffgerichtet habe: welcher, wi ich hoffe, allhir wider abgethan seyn wird. Welch Gesang-Buch hernach abermahls von vilen Lehrern ihres Theils vermehret zu einem grossen Werke. Deren Nahmen in ihrem Gesang-Buche an ihrem Orte stehen; welche gutte Poeten und Dichter sind gewesen, wi ihre Gesänge ausweisen; welche von vilen fromen gottgläubigen Menschen mit Libe und Lust, nicht ohne grossen Nutz, sind gesungen und betrachtet worden.

“Zum dritten, sind disem Buch auch einverleibet, der so genannten Evangelischen oder Lutherischen, und Reformirten Gesänge, welche zum Theil di biblischen Geschichte und Psalmen Davids, auch vil andere nützliche Sachen, innen halten; deren Poeten Nahmen auch an vilen Orten, und sonderlich im grossen Nürnbergischen Gesang-Buche, gedacht wird; welche allhi mit Willen aussen gelassen sind, weil man nicht allwege bey ihren Worten und Sinn blißen ist,

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<sup>21</sup> This hymn is contained in the manuscript volume of 1758, p. 888.

<sup>22</sup> Samuel Eisenmenger (?).



sondern einen wi ich hoffe, der Schrift gemässern, und dem Glauben ähnlichem Sinn, dafür eingeschoben.

“Zum virdten sind ihm auch einverleibet worden, Gesänge über alle erklärte Evangelia durchs gantze Jahr; über welche di eigne Vorrede hirnechst folget: <sup>23</sup>

“Es soll Niemand meinen, dass dise, in diesem Tractatu stehende Lider und Gesänge über di Evangelia, Ruhm oder Lob zu suchen, ausgegeben sind; Weil auch dessen damit wenig zu erlangen würde seyn: Und bey denen Christen Ruhm- und Ehr-sucht, vornehmlich in solchen Dingen, nur ein Pharisäisches Werk ist. Auch sind si nicht ausgegeben, sich mit Zirlichkeit und hochprächtigen Reim-Arten sehen zu lassen; welche hirin nicht zu finden, sondern denen studirten Poeten überlassen; sondern si sind auch aus der Einfalt ausgegeben und hervorkommen: Achte auch dafür, dass si von der Einfalt am besten können betrachtet werden. Sind aber aus keiner andern Ursach ausgegeben, als di Reden und Thaten Christi, dem Einfältigen desto besser ins Gedächtnüss zu bringen, diweil di Evangelisten solchen Fleiss angewand, solches zu bezeugen und zu beschreiben, di Christen desto gewisser zu machen, in dem was von Christo zu halten und zu glauben ist, wi Lucas Cap. 1. an Thiophilum bezeuget. So achte ich auch dafür dass keine nützlichere Übung ist, als di Worte, Reden und Thaten Christi zu meditiren und zu betrachten, weil si der andern Gläubigen Lehr und Thaten weit übertreffen; ob si wohl auch von dem Heiligen getriben, solches gethan, so sind doch in den Reden und Thaten Christi di allerbesten und vornehmlichsten Lehren, Vermahnungen, Tröstungen und Warnungen, enthalten und begriffen; welche auch von allen Christen, am fleissigsten sollen gemitirt, betrachtet und geübet werden. Aus solcher und keiner andern Ursache sind dise Gesänge über di Evangelia heraus gegeben, unss in der Einfalt darin zu üben, di Lehren, Vermahnungen, Tröstungen und Warnungen Christi desto bekannter zu machen: Welches aber ohne des Geistes Gottes Wirkung und Beystand nicht geschehen kan, so wolle derselbige aus seiner Gnade verleyen und geben, dass wir si zum Lobe Gottes und zu unserer Erbauung, singen, betrachten und üben! Wenn si aber Imande vor kämen, der si unnütze und unnötig achtete, bitte ich, er wolle si

<sup>23</sup> The remainder of this excerpt is the preface written by George Weiss for his metrical versions of the gospel-lessons.

denen lassen, di si ihnen wissen nütze zu machen. Kommen si aber Imande vor, der ihm einen Nutzen daran ersihet, der sage Gott Lob und Dank darum; weil Gotte für alle Gaben zu danken ist, si sind natürlich oder geistlich; und lasse sich um den Author unbekümmert, weil er si nur für sich und die Seimigen, welche es auch hertzlich verlangt haben ausgegeben hat. Gott wolle uns seinen Geist, den Geist der Gnaden und Andacht, um Jesu Christi seines liben Sohnes willen geben und verleyen, dass wir si singen, betrachten und gebrauchen, zu seinem Lob, Preiss und Ehren, und uns zu unsrer Seelen Heil und Seeligkeit. *Amen.*"

With respect to the classification of the individual hymns, two distinguishing features serve to characterize the collection of Caspar Weiss. First: The hymns are arranged, not according to theme or rubric, but in agreement with the course of the ecclesiastical year—a group of hymns being arranged for each Sunday and holy-day in the calendar year, beginning with the first Sunday of Advent. Moreover, a close study of the classification reveals the fact, that the compiler intended that each hymn should, as far as possible, be peculiarly appropriate to the particular day to which it was assigned. Secondly, the hymns thus set apart for each Sunday and holy-day are further arranged into two groups: one group being designed for use in the morning worship, and the other in connection with afternoon or evening devotions.<sup>24</sup> It may also be observed, in conclusion, that the completed compilation was designed primarily for the use of the author's own family. This fact is noted by the Rev. Balthaser Hoffmann in his account of the collection, quoted above, and is also plainly stated on the title-page of the original collection itself.<sup>25</sup>

The following general classification of the hymns compiled by Caspar Weiss—on the basis of authorship—is suggested in the introduction to the manuscript volume of 1758: (1) the

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<sup>24</sup> In the original collection, the titles given the sub-groups for each day are: "Frühe" and "Vesper."

<sup>25</sup> Compare number xxv of our Descriptive Bibliography.

*Psalmen* or *Psalm-Lieder*, namely, metrical versions of the 150 Psalms; by Cornelius Becker, Adam Reissner, Martin John and others; (2) the so-called *Biblische Geschichte*, namely, a summary, in verse, of the more significant events of Biblical history, most of the hymns of this series having been written by Adam Reissner; (3) the *Evangeliums-Gesänge*, to wit, the metrical versions of the gospel lessons, by George Weiss; and (4) a miscellany, constituting the remainder of the compilation, and composed of 518 hymns taken from numerous Schwenkfelder, Moravian, Lutheran and Reformed hymn-writers. Following is a complete list of the writers of these miscellaneous hymns, together with the number of hymns each has contributed. In this table we include also a register of the initials of these authors, as they appear written beside the hymns in the manuscript folio volume of the year 1758, in the folio volume by the Rev. Christopher Hoffmann (1760), and in a limited number of copies of the Saur edition:

A. v. Fr.	Abraham von Franckenberg	1
A. K.	Andreas Knophius	2
A. Oe.	Antonius Oelsner	6
A. P.	Aurelius Prudentius	23
A. R.	Adam Reissner	24
B. Herx.	Bernhard Herxheimer	1
B. R.	Bartholomeus Ringwald	2
B. W.	Burghard Waldis	1
D. C. C.	(Doctor) Caspar Creutziger	1
C. H.	Conrad Hubert	1
C. K.	Christian Keymann	1
C. S.	Centurio Syrutsko	3
D. S.	Daniel Sudermann	1
E. A.	Erasmus Alberus	1
Er. Heg.	Erhard Hegenwald	1

G. F.	George Frell	9
G. H.	George Heydrich	2
G. N.	George Neumarck	1
G. R.	George Richter	1
G. V.	George Vetterus	4
G. W.	George Weiss	2
H. V.	Henrich Vogter	1
J. A.	Johann Angelus	1
J. F.	Johann Freder	1
J. Gel.	Johann Geletzky	13
J. Gig.	Johann Gigas	8
J. Gir.	Johann Girkius	4
J. He.	Johann Hermann	3
J. Ho.	Johann Horn	22
J. Hu.	Johann Huss	3
D. J. J.	(Doctor) Justus Jonas	1
J. K.	Johann Koritansky	1
J. R. W.	Johann Raimund Weckher	1
J. Steg.	Joseph Stegmann	1
L. H.	Ludwig Helmbold	1
L. L.	Lucas Libanus	1
L. Eo.	Ludwig Oeler	2
Mg. Alb.	Marggraff Albrecht	2
M. C.	Martin Cornelius	2
M. G.	Mattheus Greyter	2
M. J.	Martin John	40
D. M. L.	(Doctor) Martin Luther	15
M. M.	Martin Mollerus	3
M. P.	Martin Polycarpus	7
M. S.	Martin Schalling	1
M. T.	Michael Tham	14
M. W.	Michael Weiss	124
N. H.	Nicolaus Hermann	8
D. N. S.	(Doctor) Nicolaus Selnecker	1

P. E.	Paulus Eberus	2
P. H.	Petrus Herbertus	68
P. S.	Paulus Speratus	2
St. Aug.	Saint Augustine	1
St. Bern.	Saint Bernhardus	2
S. H.	Sebald Heiden	1
S. W.	Siegmund Weingartner	1
Tr.	(Valentin) Triller.	16
V. S.	Valentinus Schultz	3
V. W.	Valentinus Weigelius	1
W. M.	Wolfgang Mosel	1
	Anonymous	49

Summarizing now, in accordance with the above classification, the complete collection of Caspar Weiss consisted of the "Psalmen," numbering 216 hymns; the "Biblische Geschichte," 28 hymns; the "Evangeliums-Gesänge," 112 hymns; and a compilation representing a variety of rubrics and numbering 518 hymns. Total, 874 hymns. The complete list of these hymns, which had been prepared for this chapter, it has been necessary to omit.

## CHAPTER VI.

### GEORGE WEISS: WRITER AND COMPILER OF HYMNS.

Our bibliographical account of Rev. George Weiss, the first minister of the Schwenkfelders in America, has been reduced to the minimum, both in order to save space, and also because the sources cited in the footnote below will furnish the reader a sufficient life-sketch of the subject of our study in this chapter. As already noted, he was the son of Caspar Weiss, whose work on behalf of Schwenkfelder hymnology we have just considered. He was born at Harpersdorf, in Silesia, 1687, and died within the present limits of Lower Salford township, Montgomery County, Pennsylvania, on the eleventh of March, 1740.

Like his father, he was admirably fitted for the work of a hymnodist. He had a natural bent for the writing of poetry, although unfortunately he never received training in the poetic art—a fact which he himself lamented frequently, both in his efforts as a compiler of hymns, as well as when acting in the role of a hymn writer. He had rendered his father much assistance in transcribing and compiling the hymns of the collection of 1709. He was versed in three of the ancient languages—Hebrew, Greek and Latin. Being of pious parentage, he was early indoctrinated with Biblical principles, as well as grounded in the creed and tenets of Caspar von Schwenkfeld. Indeed, it may safely be said that there has never been a more intensely spiritual Schwenkfelder than George Weiss.<sup>1</sup>

The following brief account of George Weiss, extant in manuscript, may be submitted in this connection; inasmuch as it is here published for the first time, and also because it was penned by his co-eval and lifelong bosom friend, Rev. Balthaser Hoffmann. It bears the date of 1753.

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<sup>1</sup> For an account of the literary and ministerial activity of Rev. George Weiss, see: H. W. Kriebel, *The Schwenkfelders in Pennsylvania*, pp. 56ff. and 186ff. *Genealogical Record of the Schwenkfelders*, pp. xxiii and 1-3.



THE HYMN COLLECTION COMPILED BY GEORGE WEISS. (Manuscript.)







“George Weiss war gebürtig von Harpersdorff, einem Dorffe im Fürstenthum Lignitz in Schlesien; sein Vater hat geheissen Caspar Weiss, von Deutmanns-Dorff gebürtig; seine Mutter Anna, eine gebohrne Andersin, gebürtig von Harpersdorff, alle beyde schlecht,<sup>2</sup> arm und unansehnlich vor der Welt. George hatte einen Bruder mit Nahmen Caspar, und eine Schwester mit Nahmen Maria; sind alle beyde in bester Jugend in Schlesien gestorben. Im Jahr 1715 hat er sich in Ehestand begeben, sein Weib hat Anna geheissen, eine gebohrne Meschterin, gebürtig von Langen-Neundorff; dieselbe ist biss in das<sup>3</sup> Land mit gekommen, und bald nach der Ankunfft in Philadelphia gestorben, ligt daselbst auff dem Pilgrims-Begräbnüss in der Erde.<sup>4</sup> Ein Söhnlein haben si mit einander gezeuget, und ist genant worden Abraham; ist in seinem andren Jahr ihnen schon wider entnommen; ist er also in disem Lande gantz arm, einfältig und allein, und vor der Welt unwerth gewesen. Weil er denn in heiliger Schrifft einen zihmlichen Fleiss gehabt, und einen Willen zu Gott und seiner Ehren; wiwohl aber auch mit viler Schwachheit und Verhindernüss, hat ihm Gott aber ein herrlich Maass, Gabe und Pfund verlihen, zu einem Aufschluss der heiligen Schrifft, der Geheimnüsse Gottes, und zum Unterscheide der reinen Christliche Theologia, in diser letzten verwirrten Zeit. \* \* \* Also ist er demnach unter unss zu einem Vorsteher, als in Ordnung einer Gemein, zu einem Handleiter des Bekänntnisses, Zu einem Wegweiser im christlichen Leben, und zu einem Anführer der Jugend angenommen worden, in Bezeugung dass er fähig dazu erkannt würde, dass er solches vermöge; da er denn nach seinem Erkänntnüss, mit Berathung und Befragung seines Gewissens und mit vilem Seuffzen zu Gott eine Ordnung und Einrichtung gestellet, und einen solchen Eyffer um Gott dabey bezeiget, dass auch wohl einige Kennzeichen sich geäussert—und überzeugende Merkmahle gewesen, dass ein solcher Weg richtig—der grade Buss-Weg zur Seeligkeit ist, nehmlich, eine gäntzliche Erkänntnüss und Absterbung des Verderbnüsses, in wahrer Demuth, Thränen und Gebet; Aufopfferung und Ergebung in den Willen Gottes, und solches alle

<sup>2</sup> *i. e.*, “schlicht.”

<sup>3</sup> *i. e.*, America.

<sup>4</sup> The cemetery referred to, if still existing, has not been identified. It may have been a burial-place since abolished.

Tage zu erneuern; fleissige Übung in heiliger Schrift, mit täglichem Gebett um Aufschluss göttlicher Geheimnüss, und um Gnade zur Besserung und Verneuerung des Lebens, nach Anweisung der heiligen Schrift etc. Da er denn solchen Dinst mit hertzlichem Eyffer um Gott und der Menschen Seeligkeit 4 Jahr gepflogen, hat das letzte Jahr seine Natur zihmlich abgenommen, auch durch eine Krankheit, seines Todes Erinnerung geschehen, hat er aber bey aller Schwachheit seinen Fleiss, sovil als es möglichsten mochte seyn gethan, biss eine Woche vor seinem Ende er bettlägrich worden. Seine Krankheit bestunde meistens in Mattigkeit, und ein wenig Seitenstechen, wurde ein Magen-Fiber genennt, dass er keinen Schmak mehr zum Essen hatte, machte ihm auch hefftige Beschwerde im Leibe, ist also mit gutter Besonnenheit 1740, den 11. Mertz, im 53. Jahr seines Alters auss der Zeit abgefordert, und also zur Erden bestattet worden, ligt begraben zu Schippach auff dem Lande George Jäckels.<sup>57</sup>

Translation:

"George Weiss was born in Harpersdorf, a village in the principality of Liegnitz in Silesia; his father was Caspar Weiss, born in Deutmannsdorf; his mother Anna (née) Anders, born in Harpersdorf, and both were plain, poor and insignificant, as the world goes. George had a brother named Caspar, and a sister, Mary; both died in Silesia in the bloom of youth. In 1715 he married. His wife was Anna (née) Meschter, born in Langen-Neundorff; she accompanied him to this country, and died shortly after the landing at Philadelphia. She is buried there in the Pilgrims' cemetery. They had an infant son whom they named Abraham, who was taken from them in his second year. So that in this country he was quite poor and alone, a plain man and, as the world goes, unimportant. But because he exhibited a seemly zeal for the Holy Scriptures, and was minded to please God and honor Him (although in great frailty and in the face of many obstacles) God vouchsafed to him in magnificent measure a talent for interpreting Holy Writ, for disclosing the mysteries of God and for discerning sound Christian doctrine, in these latter doubtful days. \* \* \* For this reason, he was chosen as our head (regarding ourselves as a congrega-

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<sup>5</sup> Then, a private burying-ground. Now the cemetery of the Lower Salford Schwenkfelder church.

tion), as our chief in our Confession of Faith, as our leader in Christian living, and as the guide of our youth. Thereby we attested that his qualification for these duties was recognized. And having (in accordance with his judgment, and after consultation with his conscience and long agonizing before God) arranged a plan for religious services and an order of worship, and having manifested therewith such a zeal for God that certain signs and indications appeared of the correctness of such a course, the direct course to salvation through penitence; namely, a full apprehension and mortification of our depravity, in true humility, sorrow and prayer; self-sacrifice and surrender to the will of God, and the daily renewal of these things; the zealous practice of Scriptural discipline, with daily supplication for the unlocking of the divine mysteries and for grace for the mending and renewing of our lives, under the direction of the Scriptures—having conducted such a ministry for four years, with a true passion for God and the salvation of men, during the last year his strength failed appreciably, and a subsequent illness warned him of his approaching end. But in spite of his frailty he continued zealous, in as far as this was at all possible, up to a week before his death, when he became confined to his bed. His illness was chiefly of the nature of exhaustion, with some pleurisy (it was said to be gastric fever). He had no desire for food and suffered intense pains in the abdomen. And thus on the eleventh of March, 1740, in full possession of his faculties and in the fifty-third year of his age, he was called away, and his body was conveyed to its interment. He is buried at Schippach on a plot of ground belonging to George Yeakel."

The relation which George Weiss sustains to the hymnody of the Schwenkfelders is three-fold: First, as a writer of hymns; second, as a reviser of hymns; and third, as a transcriber and compiler. Of his activity as a hymn writer, barely an outline can be given here; to wit, (1) "Gesänge uber die Evangelia" (1709)—metrical versions of the "Gospel Lessons" for the entire ecclesiastical year; (2) "Meditationes" (*ca.* 1724—30),<sup>6</sup> being sev-

<sup>6</sup> Each proper name treated is given in Hebrew, Greek, Latin and German. Then follow the references containing the Biblical account of the character under consideration. Then the "Meditatio" in the form of a hymn.

eral series of hymns based on the names of numerous Bible characters—the patriarchs, the prophets, the genealogy of Christ as given in Matthew, the genealogy of Christ as recorded by Luke, and the apostles—each group becomes the basis of a series of hymns; and (3) his revision of the hymns of Daniel Sudermann.<sup>7</sup> This revision consisted of a restrophicising of a number of the Sudermann hymns, and the addition, to the majority of the hymns, of one or more strophes intended as a prayer (Seufzer).

Of the hymnological studies of George Weiss—studies that were both extensive and productive of valuable information—our space forbids us to speak. Neither does this phase of his activity properly belong to the scope of the present work. It is in his role as the promoter of the work begun by Caspar Weiss, his father, that he demands consideration here. It was about the year 1726, when George Weiss took up the task of rearranging and enlarging the hymn collection of 1709. The addition which was at this time made to the original collection, was composed chiefly of three series of hymns; each complete in itself and written by as many authors. The series in question were: (1) The hymns of Daniel Sudermann which Weiss had revised—a series of hymns interpreting the Song of Solomon; (2) the “Epistel-lieder” so-called, by Balthaser Hoffmann—being a series of metrical versions of the “Epistle-lessons,” complete for the church year; (3) the “Meditationes,” which we have already characterized. The other hymns added by George Weiss to the first collection constitute a miscellany representing various Moravian and Lutheran hymn writers, as well as the early church fathers. The complete list of the hymns of this miscellany, which had been prepared for this chapter, it has been necessary to omit.

With respect to the plan of arrangement, it should be noted that the compilation made by George Weiss differs from that

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<sup>7</sup> The Sudermann hymns based on the Song of Solomon. See our Descriptive Bibliography.

of 1709 in two important features: First, the hymns selected for each Sunday and holy day are further arranged into four groups having the titles "Frühe," "Vor-Mittage," "Nach-Mittage" and "Kinder-Lehr," the second and third of these groups corresponding to the two-fold division of the collection of Caspar Weiss; second, the individual hymns are classified on the basis of metrical structure—as far as was practicable, hymns with the same type of verse and the same or a similar strophic structure, having been grouped together. Moreover, verse for verse, the syllables were carefully counted in order to exclude entirely the hiatus and to leave not a hymn with an imperfect line.<sup>8</sup> As hinted above, the arrangement of the hymn-groups by Sundays and holy days—one characteristic, as we have seen, of the original compilation—was retained by the second compiler.

In the earliest manuscript of this collection known to exist there are, unfortunately, missing from the preface those pages which contained the compiler's own account of the sources with which he was operating when enlarging the original collection. However, the loss is luckily repaired in part by the following account of the second compilation, extant in the already cited surviving manuscript of Balthaser Hoffmann. The passage contains, also, Hoffmann's statement of the re-arrangement which the first collection underwent in the hands of George Weiss, the second compiler. We quote Hoffmann in full:

"Lange darnach<sup>9</sup> und nach Caspar Weissens Tode, und besonders zur Zeit des Mission,<sup>10</sup> meditirte und schrib auff, George Weiss di Meditationes über di Nahmen der Geschlechte in Matheo und Luca, und di andern Nahmen; welche er erst in Sachsen, nach der ersten Emigration<sup>11</sup> verfertigte. Darnach in Sachsen, in der Stille

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<sup>8</sup>The natural word-stress is frequently disregarded—in accordance with the literary traditions of the Sixteenth and Seventeenth Centuries, when such verse was not considered imperfect. Compare the "Knittelvers" of Hans Sachs.

<sup>9</sup>*i. e.*, after 1709. In the Hoffmann manuscript this citation is a continuation of the one given on page 63f.

<sup>10</sup>The Jesuit Mission in Silesia. Opened in the year 1719.

<sup>11</sup>The Schwenkfelders (about 170 families), to escape the net of the



und für sich, zu einer Hauss-Übung, weil er still und geruhig lebte, und den Sonntag und di Zeit der Feyer suchte anzuwenden, und eine Übung zu haben, hat er das erste Werk vermehret, und in Vier sonntägliche Abtheilungen geordnet, wi es nun am Tage ligt; auch kamen dehmalhs dazu, di Lider über di Episteln,<sup>12</sup> welche Vermehrung auch in der Vorrede weiter mit gedacht ist; hat auch dahmalhs di Bitten zum Beschluss der Lider Daniel Sudermanns gestellet. Nun ist aber bey dieser Ordnung, und Eintheilung der Lider zu merken, dass er di Absicht nicht hat gehabt dabey, dass es zu einer Nachmachung seyn soll (wi nun gefolget ist) ob es auch wohl bey seiner Lebens-Zeit (auch ich selber) abgeschrieben; sondern er pflegte es zu seiner Übung in der Stille; und nahm Vor-Mittage und Nach-Mittage, di Bekantesten; zu den andern zwey Abtheilungen aber di Fremdesten. Und zwar ordnete er es, dass wi weit es möchte angehen, eine gleiche Vile<sup>13</sup> im Singen wär; daher zehlete er di Syllabon an den Gesängen, und nahm denn einen Gesang hiher, und einen andern dorthin; daher ist geschehen, dass di Lehre der Gesänge, denn nicht auffeinander zustimmt. Sonst weiss ich wohl, dass wenn er gewust, dass es solte zu einem daurenden Werke seyn, er es würde anders eingerichtet haben; wi er auch einmahl zu mir gesaget: Wenn ichs izt solte einrichten, es könte seyn, dass manch Lid nicht dazu käme. Dises hinterlasse ich nicht, um G. Weissens Werk zu tadeln, oder untüchtig zu machen, sondern um richtiges Wissens Willen. B. H. 1753.

#### Translation:

"Long afterwards and after the death of Caspar Weiss, and especially at the time of the Mission, George Weiss wrote his "Meditationes" on the names of the generations in Matthew and Luke, and the other names. Not until after the first emigration, in Saxony, were they completed. Thereafter in Saxony, privately, and for his own use and that of his household, because he led a quiet life and

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Jesuits, fled to Silesia by night in 1726, escaping to the Oberlausitz in Saxony. Here they were protected by Count von Zinzendorf, the Moravian bishop, for 8 years.

<sup>12</sup> Written by Rev. Balthaser Hoffmann.

<sup>13</sup> "Count" or number of syllables. Daniel Sudermann occasionally uses this feminine noun, "die Vile" (= number or large number). Cf. Wackernagel, I, 683.

sought to make good use of Sundays and holydays, and also for the training, he enlarged the first collection, making a fourfold division of the hymns for each Sunday, as it still exists. At that time the hymns on the Epistle lessons also were added; and this augmentation receives further mention in the preface. He also wrote at this time the prayer strophes intended as addenda to the hymns of Daniel Sudermann. But with regard to the arrangement of this collection, it should be noted, that he had no thought that it would be imitated (as has been the case), although it was transcribed in his life-time, and I too have transcribed it; but he prepared it for his own private use. And for the divisions "Vor-Mittage" and "Nach-Mittage" he chose the more familiar, for the other two divisions however the less familiar hymns. And furthermore he arranged it in such a way that, as far as might be practicable, there would be a uniform metre for the singing of the hymns. Accordingly he counted the syllables, and placed one hymn here and another there, with the result that the hymns in the matter of theme have no sequence. For I well know, that if he had known that it was destined to be a permanent work, he would have arranged it differently. Indeed he said to me at one time: 'If I were to arrange it now, it might be that a number of the hymns would not be included.' This I submit, not to censure or to condemn the work of George Weiss, but for the sake of exact knowledge."

Summarizing, now, with respect to constituency and size, the collection of George Weiss was composed of: (1) The entire collection of 1709, numbering 874 hymns; (2) the Sudermann hymns as revised by Weiss—230 in number; (3) the "Epistel-lieder," by Hoffmann, 106 hymns; (4) the "Meditationes" by the compiler himself, 178 hymns; and (5) 171 hymns of a miscellaneous character. Total, 1559 hymns.<sup>14</sup> Such was the Schwenkfelder hymn collection as it came from the hands of Rev. George Weiss. It was completed on the eve of the departure of the Schwenkfelders from Saxony. In September of the year 1734, with its author it reached the genial land of Penn; and for upwards of thirty years it served as the hymnary of the

<sup>14</sup> Compare with this, *The Schwenkfelders in Pennsylvania*, p. 107.

sect, furnishing the hymns sung at their gatherings for religious worship, at the meetings of their youth for "Kinderlehr" and at the annual observance of "Gedaechtnisstag." In our next chapter we shall see that before the appearance (1762) of the first hymn-book of the Schwenkfelders printed in America, their manuscript hymn collection was destined to be once more rearranged, although after 1734 it was augmented but little while it remained in manuscript.



## CHAPTER VII.

BALTHASER HOFFMANN, CHRISTOPHER HOFFMANN  
AND HANS CHRISTOPH HUEBNER.

IT is our purpose to treat here in brief the matter of how the Schwenkfelder hymn-collection, founded by Caspar Weiss and enlarged by George Weiss, came to undergo a thorough rewriting in point of arrangement, but a few years before it was chosen as the basis for the printed hymn-book. In this connection it will be necessary to discuss the relation of three immigrant Schwenkfelders to the evolution of the Saur edition. They are: Rev. Balthaser Hoffmann, Rev. Christopher Hoffmann, his son, and Hans Christoph Hübner. The matter of the relation to each other of the three folio volumes of the years 1758, 1759 and 1760 is also a part of our problem in this chapter.

### BALTHASER HOFFMANN.<sup>1</sup>

This account of Rev. Balthaser Hoffmann is limited to, first, his activity as a writer of hymns and transcriber of hymns and, second, his studies of hymns. The works cited herewith should be consulted for fuller biographical information concerning this eminent Schwenkfelder poet and theologian. We shall first recount, summarily, his interest and participation in the promoting of the Schwenkfelder hymn-collection.

In earlier chapters, we learned from Hoffmann's own pen, that he was thoroughly familiar with the circumstances of the origin of the parent collection of 1709, and that he himself made a transcription of the same immediately upon its completion. Indeed, it is not unlikely that he rendered assistance to Caspar Weiss by copying hymns for the collection. From his account of both the first and the second collection, already cited, it is also evident that he was in close personal association with the author of the

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<sup>1</sup> Cf. *Genealogical Record of the Schwenkfelders*, pp. xvi. and 5-9. *The Schwenkfelders in Pennsylvania*, pp. 20-23 and 188ff.

"Evangelia-lieder," the "Meditationes" and the revised Sudermann hymns, when these series were being written. He had learned by personal inquiry, the purpose of George Weiss in arranging the second compilation on the basis of metre, and had conversed with him respecting the misfortune of the choice of this system of arrangement, in view of the fact that the compilation had become the accepted hymnary of the sect. It was Hoffmann also who had contributed to the second collection, the "Epistel-lieder" complete *pro anno ecclesiastico*—the idea of the series having been suggested by the "Evangelia-lieder" of his friend Weiss. Moreover, Hoffmann made a transcription of the second hymn-collection, as he had done in the case of the first.

However, as the head of the Schwenkfelder ministerium (in this capacity, Hoffmann succeeded Rev. George Weiss, serving until 1763) he had found the collection unhappily arranged, since it was altogether deficient in the matter of arrangement as to sequence of doctrine. It is further evident, that in this particular, Hoffmann regarded the compilation as unsuited to the purposes of a church hymnary. As such, it needed to undergo a thorough recompiling; and in the volumes listed in our second chapter for the years 1758 and 1759, we have carried into effect, the rearrangement which without doubt Hoffmann for some years had had in mind.

The study of hymns was for Balthaser Hoffmann an employment which he loved. Occasionally on "Gedächtnisstag"<sup>2</sup> he would present the study of a favorite hymn. His analyses of numerous hymns have been preserved. They reflect both intensity of method and an amazing wealth of meditations. They are worthy of a close homiletic study. Rev. Christopher Hoffmann made a selection of these studies, of which the list follows:<sup>3</sup>

<sup>2</sup> The Memorial Day of the Schwenkfelders, observed annually on the 24th of September and commemorating the landing at Philadelphia, 1734.

<sup>3</sup> From a manuscript in folio now in the possession of Hon. S. W. Penny-packer, LL. D., who most kindly placed it at the disposal of the present writer. The title of the volume follows:

Erbauliche und Nützliche/ Betrachtungen./ Welche der treue und einfaltige Zeuge Gottes, Je- su Christi, und seiner reinen Wahrheit/ Balthaser

# Ein Christliches Gesang- Buch,

Darinnen enthalten geistliche Gesänge  
und Lieder.

In welchen  
Die Haupt-Artikel Christlicher Leh-  
re und Glaubens kürz verfaßt, erklärt  
und außgelegt sind.

Anseht von neuem zusammen getragen und eingerichtet  
nach Ordnung der fürnehmsten Articula der Apostoli-  
schen Christlichen Lehre und Glaubens: Damit dieselben  
mögen betrachtet, erkant, verstanden, geliebet und geübet  
werden. Also damit zu leben; sich selbst zu ermahnen  
und zu ermahnen; zu seiner best. Erbauung in  
Christentum.

Ist auch versehen mit einem Register, nach welchem  
die Gesänge auf alle Tage des Sonn- und Feiertage  
durchs ganze Jahr eingetheilet sind, daß man zu denen ge-  
eignetsten nach Belieben und wenn es geülich ist, diese Ordnung  
zugebrauchen, können hervraucht, geübet und betrachtet  
werden.

Also zusammen geordnet und geschrieben im Jahr Christi  
M. D. CC. LVIII.



- I. Bedencken über das Lied: Gläubige Seel! schau dein Herr.
- II. Kurtzes Summarium eines Bedenckens, über den 7. 8. und 9. Vers des Liedes: Ein Kind ist uns gebohren heut. 1746.
- III. Summarium eines Bedenckens, aus dem Liede. Lobsinget all mit Freuden. 1747.
- IV. Kurtzer Begrieff des Inhalts einer Betrachtung über das Lied: Schau sündiger Mensch! wer du bist. 1742.
- V. Kurtze Vorstellung über das Lied: Jesus Christus lied den Tod. 1742.
- VI. Kurtzer Auszug eines Bedenckens, über das Lied: Freuet euch heut allegleich. 1747.
- VII. Bedencken über 5. Verse aus dem Liede: Frolock heut Christgläubige Seel. 1748.
- VIII. Bedencken über etliche Vorstellungen an Christo. Aus dem Liede: Jesus Christus lied den Tod. 1743.
- IX. Kurtzer Auszug über einige Betrachtungen vom heiligen Geiste, aus dem Liede: O Gott Schöpffer heiliger Geist. 1747.
- X. Bedencken über das Lied: Der Mensch hat einen grossen Schatz. 1751.
- XI. Summarisches Bedencken über den 1ten Vers des Liedes: Der Mensch hat einen grossen Schatz. 1747.
- XII. Eine kurtze Erklärung, zu mehrem und reicherm Verstande des Liedes: Schönster Jesu! König der Ehren. 1766.
- XIII. Kurtzes Bedencken, zu einer Anweisung, über das Lied: O gläubigs Hertze benedey. 1746.
- XIV. Kurtze Anweisung und Bedencken, über das Lied: Mensch! Erheb dein Hertz zu Gott. 1746.
- XV. Betrachtung über das Lied: Last uns folgen sanct Pauli Lehr. 1750.
- XVI. Bedencken über einige Verse aus dem Liede: Menschen Kind was brüist du dich.
- XVII. Vier Betrachtungen, aus dem Liede: Ey last uns jetzt allsamt.

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Hoffmann/ in Pennsilvanien von Anno 1737. bisz Anno 1768./ Geschrieben./ Bestehend in dreyen Theilen./ Der I. Theil enthält:/ Betrachtungen über heilige Schrift, altes und neues Testaments, sowol über gantze Capitel, als auch über Verse/ aus derselben./ Der II. Theil enthält:/ Andere nützliche Betrachtungen und Bekänntnisse./ Der III. Theil enthält:/ Betrachtungen über Lieder./ Auch mit zwey nützlichen Registern versehen./ Gesammlet und zusammen getragen von/ Christoph Hoffmann/ M.DCC. XCV.

At the time of the publication of the Saur edition, Balthaser Hoffmann had a more intimate knowledge of the hymn-collections of Caspar Weiss and George Weiss, both as to their history and their content, than any other Schwenkfelder living. In 1753 he had completed a transcription of the George Weiss collection, enriching the value of the collection for devotional use with interpretations and Scripture references. At this time he had also carefully recorded the facts of the origin of this collection, then the hymnary of the sect in manuscript. He was well informed with regard to the work of Caspar Weiss and that of George Weiss in the textual criticism of numerous hymns of the Schwenkfelder collection, and in 1754 had written an explanation of the motives by which these compilers had been actuated in venturing upon the work of textual revision. From 1740-1763, he filled the pastoral office of the Schwenkfelders—the period during which the hymn-book of the Bohemian Brethren passed out of use, and the publication of a hymn-book by and for the Schwenkfelders had been discussed, undertaken and realized. Moreover, documentary evidence is not wanting that Balthaser Hoffmann had long felt keenly the need of a printed Schwenkfelder hymn-book, and that he was a leader in the movement for the publication of it. Of the hymns by Balthaser Hoffmann contained in the Saur edition, twelve, including the hymn which heads the collection, were written while the hymn-book was in process of publication.

We give here, in translation and somewhat abridged, the biographical account of Rev. Balthaser Hoffmann written by Rev. Christopher Hoffmann, his son:<sup>4</sup>

“Balthaser Hoffmann was born in the year 1687 in Harpersdorf, Principality of Liegnitz, Silesia, of poor plain and unpretending parents, and was brought up in such traditions. He was employed in Harpersdorf, especially in winter, as a weaver; at other times, however, frequently as a day laborer. In stature, he was a tall man, rather slender, his face longish and thin; and after his fiftieth year

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<sup>4</sup> *Ibidem*.



his hair grew entirely white. Even at an early age he had both a bent and a zeal for learning the ancient languages; and by his indefatigable diligence and the assistance of good books (which however were not plentiful, because his means were insufficient to procure them) he succeeded in acquiring a fair mastery of Latin, Greek and Hebrew, so that he knew these languages. Besides he had both the inclination and concern to devote himself to the Scriptures, in order to acquire the correct understanding of them; to this end his knowledge of the languages was extremely useful and serviceable, since by this means he was able to examine the original text of the Scriptures, so that this knowledge was of great assistance for the better understanding of them. He was also zealous in the practice of Christian doctrine, and in the confession of the untainted truth revealed by God through Caspar Schwenkfeld, desiring to apprehend and to comprehend it accurately and unalloyed. And this God granted him, so that he obtained an abounding knowledge of it. Moreover, all his life he kept a watchful eye upon it, to keep it pure and to avoid mingling with it accessory doctrines. \* \* \*

"Upon his safe arrival in Philadelphia, he did not long remain in the city, but went into the country and, in accordance with the custom there, founded a home, since God had again blessed him so that he and his family could once more live peaceably. Moreover, his study of the Scriptures and Christian doctrine he at no time neglected, but devoted himself to them with the utmost diligence. And his liberty in Pennsylvania was to him a particularly momentous matter, which he regarded as a great divine favor and gift, bestowed upon the untainted testimony of the truth, that it might be cherished and practiced without hindrance.

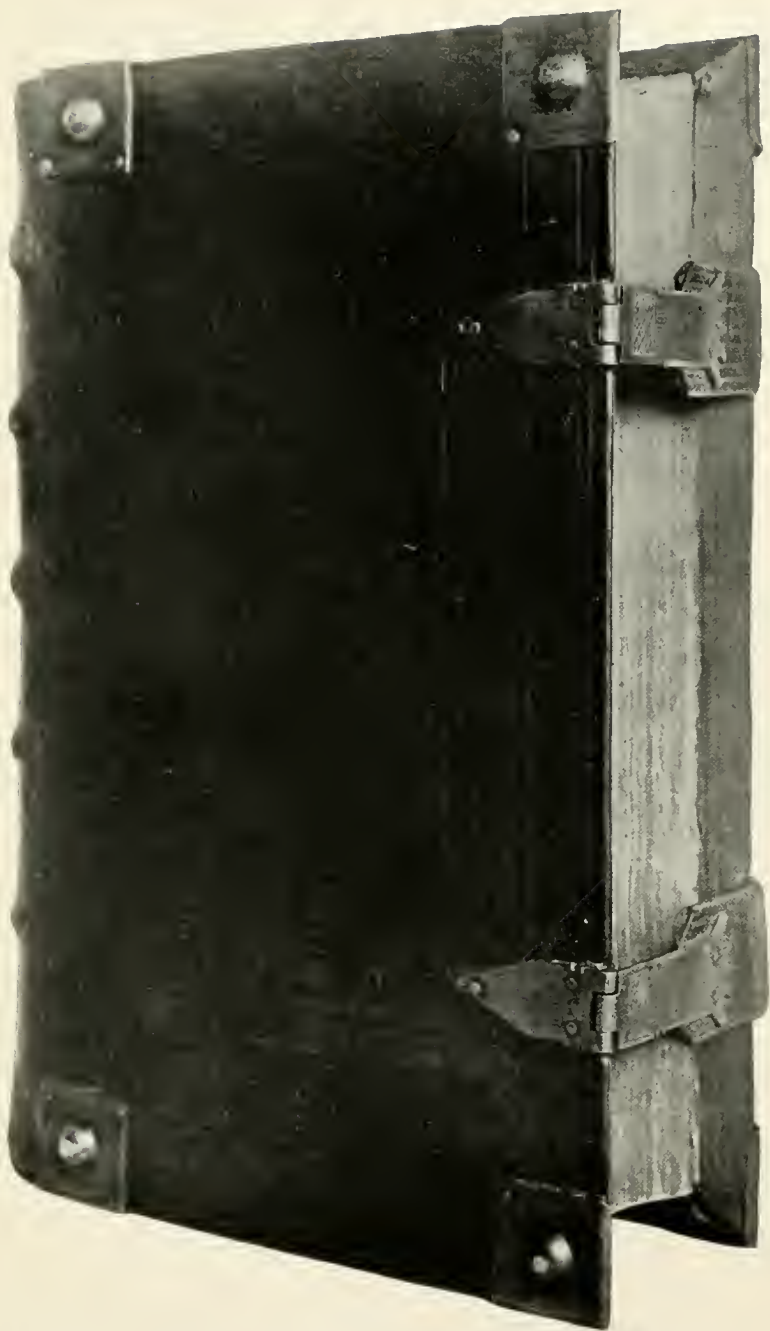
"When to George Weiss had been assigned the charge of holding public worship, as well as the performance of the marriage ceremony, the preaching of the Word at burial services and the catechising of the children; and when in 1740 George Weiss quite unexpectedly heard the last summons, these duties were entrusted to him (Balthaser Hoffmann), even though a few times he secured release. Especially in 1749, when on his chest and in his bronchial tubes he had a sensation which made breathing difficult, and this gradually became worse until both singing and speaking were unendurable. But in each instance he was again applied to, particu-



larly to conduct the public services and catechise the children, by reason of his capability, which was divinely bestowed. And this he did, until on account of old age he was no longer able. \* \* \*

"In 1774, December twenty-first, he was attacked with vertigo, which left him quite weak. Repeated attacks followed at intervals of about two weeks leaving him every time in greater weakness. \* \* \* On the eleventh of July 1775, we observed that he was even weaker than usual and that his feebleness was increasing. This continued until he lost his speech, and a few hours before his departure consciousness left him. On the above mentioned day, in the afternoon at 5 o'clock, calmly and but slightly disturbed, in the eighty-ninth year of his age, he fell asleep. The Lord be praised for having thus summoned him, and grant that we may be saved and follow him. *Amen.* Written in the year 1777. Christoph Hoffmann."

Rev. Christopher Hoffmann's earliest and most important contribution to Schwenkfelder hymnology was the manuscript hymn-book of 1760. A general characterization of this volume is contained in our Descriptive Bibliography. The pre-eminent feature of this hymn-book is the incorporation of the textual revision or "correction" of numerous hymns, made by Caspar Weiss and George Weiss. A detailed account of the nature and design of this textual study is included in the introduction. The hymns involved are principally those of the Bohemian Brethren. It appears that Caspar Weiss compared the hymns common to the various editions of the Bohemian hymn-book, ascertained the variant readings and then, whenever possible, restored the text of the earliest print of the hymn. If, in his opinion, the text was sectarian or otherwise open to criticism, he supplied his own revision. In the same way, George Weiss revised the non-Schwenkfelder hymns which he added to his father's collection. In the volume under discussion Christopher Hoffmann has indicated and recorded about five hundred of these "corrections," by writing in the margin in each instance either the unrevised variant, or the initial of the corrector. The results of this work were applied in large measure in the editing of the printed hymn-



MANUSCRIPT HYMN-BOOK (1760). WRITTEN BY CHRISTOPH HOFFMANN.



book.<sup>5</sup> Another service performed by Christopher Hoffmann was the preservation, already noted, of many exegeses of hymns made by his father, Balthaser Hoffmann. Again, the manuscript appendix which many copies of the Saur edition contain, is his work. Following is the description of the hymn-book of 1760, written on a fly-leaf of the volume by its owner, Former Governor S. W. Pennypacker:<sup>6</sup>

"This hymn-book of the Schwenckfelders, which may be said to represent the art of the Middle Ages, extended into the 18th Century and across the Atlantic—is the best specimen of their manuscripts known to those familiar with the subject. It was written between 1758 and 1760 in Penna. and was bound here and the clasps and mountings were made here. Christoph Hoffman, who wrote it, came to Penna. at six years of age, so that his art was learned here. It is therefore, except as to the literature, purely a Penna. production. Hoffman was born in 1728 and died Jan. 29, 1804, so that when he undertook this task he was thirty years of age. He was a Schwenckfelder minister.

"An account of the origin of this collection of hymns with a series of biographical sketches of the authors is given in the preface. The initials of the authors are written beside the hymns and are explained in the preface. Aurelius Prudentius, a pious Spaniard about A. D. 400, wrote a number of hymns in Latin, which were translated into German by Adam Reissner. This and the hymn book of the Picards or Bohemian Brethren, which was translated by Michael Weiss in 1531 and increased and corrected by Johan Horn, constituted the earliest and principal sources. Selections were also made from the hymns written by the Schwenckfelders Adam Reissner, Reimund Wecker, George Frell, Daniel Sudermann, Antonius Oelsner, George Heydrick, Martin John and others, and by some of the Lutherans and Reformed.

"Caspar Weiss, born at Deutmansdorf in Silesia, and who married Anna, daughter of George Anders, made the collection in 1709 for the use of his family and it was afterward adopted by the church. George Weiss, his son, born 1687 at Harpersdorf in Si-

<sup>5</sup> Compare with this, page xiv of the preface of the Saur edition.

<sup>6</sup> Printed by permission.

lesia and who married Anna Meschter, the leader of the Schwenkfelder emigration and their first preacher here——increased the collection in 1726 and arranged it in four parts. There are also some hymns written abroad and here by Balthaser Hoffman, father of Christoph, who was born in 1686 and came to Penna. in 1734.

“In the manuscript the letter ‘A’ signifies that the hymn is in its old form, ‘C’ that it has been corrected by Caspar Weiss, and ‘G’ by George Weiss. In the Second Register the hymns collected by Caspar Weiss are designated by red capitals and those by George Weiss by black. This collection, which up to that time had remained in manuscript, formed the basis of the hymn-book printed by Saur in 1762.

“On examining this manuscript we cannot help but feel the strongest admiration for the zeal and patience of the scribe, the neatness and excellence of his work, the strength and beauty of the binding, and the nice care with which the book has been preserved through one hundred and twenty-one years in all its original freshness and purity.

“Samuel W. Pennypacker,  
“Nov. 6, 1881.”

Hans Christoph Hübner was born in 1721. His father was Christoph Hübner and his mother Maria (née Yeakel). He and his parents came to America in 1737. He is buried on the farm on which he lived, near the present Cedars, Montgomery County. The farm is now (1909) owned by William G. Freed. The writer is extremely glad of the opportunity to direct attention to this neglected Schwenkfelder scribe, Hans Christoph Hübner. In 1746 he married Barbara Schultz, who in 1734, at the age of 14 years, with her widowed mother had emigrated to America. Having attained the rank of a householder, he soon acquired prominence in the life of the church. For thirty years beginning (*circa*) 1745, he was active as a transcriber and compiler. He wrote the three folio volumes of hymns dated 1758, 1759 and 1765. In addition, three massive collections of sermons in folio, numerous quartos of hymns and of homiletic literature, and a great variety of additional volumes. In the quantity of

manuscript produced, he leads all the transcribers of the Schwenkfelders in America, admitting the possible exception of Rev. Balt-haser Hoffmann. It was he who executed (1758-59) the last re-arrangement of the Weiss hymn-collection, to which he added 120 hymns. In the period 1760-1780, he was prominent in the movement for the organization of the sect, and was one of the five "Haus-väter" of the Lower District at whose homes in routine the Sunday meetings for worship were held. He was also a liberal contributor to the fund established (1764) for the founding and support of the school system inaugurated that year. Miss Flora Krauss Heebner, missionary of the Schwenkfelder Church, who is stationed at Shansi, China, and her brother, Rev. Harvey Krauss Heebner, pastor of the First Schwenkfeldian Church of Philadelphia, are lineal descendants of Hans Christoph Hübner. He died at the age of 82 years.

The story of the folio volumes bearing the dates of 1758 and 1759, may be both simply and briefly told. In point of content, the former consists of the second collection, as compiled and arranged by George Weiss, excluding the "Psalm-Lieder," the "Biblische Geschichte," the Sudermann hymns based on the Song of Solomon, the "Meditationes," the "Evangelia-Gesänge" and the "Epistel-lieder." Of these six series, three were included in the collection of 1709 and the others added by George Weiss. In a word, the manuscript hymn-book dated 1758 is composed of the miscellaneous hymns of the collection of Caspar Weiss and the miscellany of the George Weiss addition. These hymns, treating exhaustively every phase of Christian doctrine, are grouped by the various articles ("Artickel") so-called, of the Christian creed and doctrine, consecutively presented. Furthermore, the hymns of each "Artickel" are prefaced with a summary of the teaching they contain. Those hymns which are translations of hymns by the church-fathers, are in most cases given in parallel columns with their Latin originals.

The re-distribution of the hymns having advanced this far, the task remained of submitting to a like arrangement the hymns



of the six distinct series named above. In the volume of the year 1759 we find this work accomplished. These two volumes together comprise the Schwenkfelder hymn-collection in its final arrangement in manuscript. It is not surprising that the scribe remarks in the passage cited below, that he found the collection too massive to be bound into a single volume. The two volumes contain a total of more than twenty-two hundred pages in folio. The following excerpt, taken from the introduction of the manuscript volume of 1758, contains the author's own statement of the source of the hymns composing it:

“Weil auf dem Titul-Blatt dieses Buches gemeldet ist, dass ein Verzeichniss oder Ordnung diesem Buche beygefüget, nach welchem die Gesänge (nach Belieben und Gefälligkeit) zu denen Evangelien auf alle Sonn- und Feyer-Tage durchs ganze Jahr, können betrachtet werden: So wil ich hiebey erinnern, dass Caspar Weiss die Gesänge gesammelt, und auss vielen Autoribus zusammen getragen, und, auf Begehren treuer Gemüther, auf die Sonntage geordnet hat, und zwar in zwey Abtheilungen, zu einer Übung in der Stille daheim im Hause mit den Seinen zu gebrauchen (Anno 1709): Und, dass die Gesänge in diesem Buche, eben dieselben Gesänge sind, die er also zusammen getragen; ohne die Psalmen, biblischen Geschichte, und Evangeliums-Gesänge, welche zusammen in ein Buch allein sollen geschrieben werden.<sup>7</sup> Weil auch ohne dem dieses Buch fast zu gross worden.”<sup>8</sup>

In the following passage, the author sets forth his object in submitting these hymns to a rearrangement:

“Sintemal denn die heiligen Apostel und andere alte und Christliche Lehrer der Kirchen das Bekänntniss dess Glaubens und die gottselige Christliche Lehre, in unterschiedene Haupt-Puncte und Artikel verabfasset haben, zu einem Dienste für den äusern Men-

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<sup>7</sup> The manuscript hymn-book of the year 1759 was the fulfilment of this promise.

<sup>8</sup> This citation mentions only the Caspar Weiss collection; but investigation has shown that the miscellaneous portion of George Weiss's addition is also incorporated in this volume. In fact, a few of the *Psalm-lieder* and also a number of the *Meditationes* found their way into this volume.



schen, dass er sich darinnen übe, Gotte lerne erkennen, die Wercke Gottes betrachte, und eine Lehre habe sich in gottseligem, Christlichem Wandel zu üben. \* \* \* Und weiln aber viele Christliche Autores, solche Haupt-Puncte oder Artickel der Christlichen Lehre meditirt und betrachtet, und in Reimen und geistliche Lieder verabfasset haben; und weiln die Christlichen Autores, so diese geistliche Lieder gedichtet, solche Lehre und Materien bedacht und Gesangs-Weise betrachtet haben: so hat man für gutt und nütz geachtet——auch sonderlich wegen der Jugend (weil durch Singen eine Sache auch leichter mag ins Gemüth und Gedächtniss bracht werden) dass solche Haupt-Articul oder die Christliche, apostolische Lehre möchte bekant, gefasset und geübet werden, damit es ihr ein solcher Dienst und Handleitung möchte seyn——solche Lieder, oder dieses Gesang-Buch nach den Haupt-Artickeln der Christlichen Lehre zu ordnen und einzutheilen: dass also auch die Lieder, nach deren Unterscheidung, leichter und besser mögen begriffen und verstanden werden. Und also sind die Artickel, so viel möglich, in Ordnung auf einander gesetzt: Und weil denn einige mehr oder weniger Lieder haben, so sind solche, so da viel Lieder haben und reich von Inhalt der Christlichen Lehre sind, wiederum in unterschiedene Abtheilungen unterschieden: Wie denn auch eines jeden Artickels fürnehmster Inhalt zusammen in Kürtze in ein Summarium verfasst und bey dess selben Anfang zu finden ist.”

We give below the complete “Verzeichniss der Artickel” or table of contents of the manuscript hymn-book of 1758, first because this volume seems to have been compiled solely for the sake of the classification already discussed, and second, to anticipate the fact of the similarity in arrangement between this volume and the printed hymn-book:<sup>9</sup>

I. VON GOTT, ODER VON DER HEILIGEN DREYFALTIGKEIT.

II. VON JESU CHRISTO, SEINER PERSON UND AMTTE; folget also:

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<sup>9</sup> A comparison has shown that most of the “articles” of this table were taken from the Moravian hymn-book, edition of 1566. A few appear to have been original with the author of the manuscript volume in question. The order of the various rubrics has, however, been changed.

Von Christi	{	Menschwerdung.
		Geburt.
		Beschneidung.
		Offenbarung den Weisen.
		Opferung im Tempel.
		Flucht in Egipten.
		Jugend und Gewachse nach der Menschheit.
		Leben und Wandel, Tauffe, Anfechtungen, Predigten,
		Wunderwercken, und Beruff der Jünger.
		Einzug gen Jerusalem.
		Leiden, Tod und Begräbniss.
		Auferstehung.
		Himmelfahrt.
		Mittler-Ammte.
		Erkanttiss.

III. VOM HEILIGEN GEISTE.

IV. VON DER SCHOPFFUNG.

V. VON DEN ENGELN.

VI. VOM FALL DES MENSCHEN.

VII. VON DEN ZEHN GEBOTTEN.

VIII. VON DER RECHTFERTIGUNG.

IX. VON DEM GLAUBEN.

X. VON DER BUSSE.

XI. VOM GEBET.

XII. VOM WORTE GOTTES.

XIII. VON APOSTELN UND KIRCHEN-DIENERN.

XIV. VON DER CHRISTLICHEN KIRCHEN.

XV. VON DER TAUFFE.

XVI. VOM ABENDMAL.

XVII. VON DER DANCKSAGUNG.

XVIII. VON DEN HEILIGEN.

XIX. VOM CHRISTLICHEN LEBEN.

XX. VOM CREUTZ DER KIRCHEN.

XXI. VON DER KIRCHEN VERWUESTUNG.

XXII. VOM GEBETT FUER DIE KIRCHE.

XXIII. VON VERNEUERUNG DER KIRCHEN.

XXIV. VON DER OBERKEIT.

XXV. VOM EHESTAND UND DER KINDER-ZUCHT.

XXVI. VOM TOD UND STERBEN.

XXVII. VOM BEGRAEBNISS.

XXVIII. VON DER AUFERSTEHUNG UND JUENGSTEN GERICHT.

XXIX. VOM EWIGEN LEBEN.

XXX. VON DER EWIGEN PEIN.

## CHAPTER VIII.

### CHRISTOPHER SCHULTZ AND THE PRINTED HYMN-BOOK.

WE have seen that the Schwenkfelders were early aware of the importance attaching to the problem of a hymn-book; and that their activity in the collecting of hymns dates from the sixteenth century. We have traced from its inception to its final form, the manuscript hymn collection which is entitled to the distinction of having been the first Schwenkfelder hymnary used in America. We have also observed in connection with our narrative of the manuscript collection, the presence of a well-defined continuity of development. In the present chapter, we shall endeavor to demonstrate that this continuity of development extended also into the first printed hymn collection issued in America—both the plan and the content of the printed hymnal exemplifying this progression. In a word, we are here concerned with the matter of the extent to which the *Neu-Eingerichtetes Gesang-Buch* (1762) is indebted to the manuscript volumes of 1758 and 1760, in point of arrangement, and to the second hymn collection as a whole, in point of content. At the close of the chapter, we print specimens of the Schwenkfelder hymns written in America.

The first hymn-book of the Schwenkfelders printed in America, with the title *Neu-Eingerichtetes Gesang-Buch*, left the press of Christoph Saur at the close of the year 1762. It was a much needed book. The Schwenkfelders had brought with them to America numerous copies of the Moravian hymn-book, but for years this had been used but little. Of their manuscript hymn collection, there were seemingly but three complete copies existing. Hence there was no want of occasion for the publishing of a hymn-book.

The documentary information we possess, relative to the issuing of the Schwenkfelder hymn-book of 1762, is comparatively scanty. However, from certain fragmentary records and from extant correspondence, we learn that the project had for some years been under consideration; that previous to the prepara-

tion of the copy, provision was made to meet the expense of issuing; and that the publication was in charge of a representative committee, Rev. Christopher Schultz having been commissioned with the function of editor. The following brief chronicle relating to the publication of said hymn-book, is taken from the so-called *Historische Anmerkungen*, a Schwenkfelder chronicle for the years 1750-1789, written—up to 1775—by Rev. Christopher Schultz.<sup>1</sup>

“1759 \* \* \* Nachdem denn auch von geraumer Zeit her manchmal davon geredet worden, wenn man ein Gesang-Buch vor unsz drukken lisse, das möchte ein nützliches Werk seyn, weil di Lider so wir brauchen, auserdem was etwan zusammen geschriben wird, in Zerstreung ligen; auch di alten gedrukkten piccardischen Gesang-Bücher veralten und das Schreiben ein sehr beschwerliches und kostbahres Werk ist; so ist solches anjetzo wider aufs *Tapet* kommen, und endlich so fern gedihen, dasz von etlichen ein Plan eines Formuls desselbigen, bearbeitet und vorgezeigt worden. Wozu sich denn so vile *Subscribers* gefunden, dasz beschlossen worden damit ans Licht zutretten und es drukken zulassen.

“1760. Es hat aber unglaublich vil Mühle und *Conferirens* gekostet dasz man zu einem richtigen *Formular* gekommen ist, welches man in den Druck geben wolte; also hat man sich dises und folgendes Jahr offte damit bemühet, bisz es nach Beliben zu Stande gebracht worden.

“1761. Der Drukker ist gar gemach damit zu Werke gegangen, weil er viel anders daneben gedrukkt; Es ist im Mittel des 1761. Jahres damit angefangen und erst zu Ausgang des 1762. Jahres beschlossen worden.”

From the monograph by the Rev. J. H. Dubbs, D. D., LL. D., cited in our first chapter, we quote the following, relative to this hymn-book: “It is entitled *Neu eingerichtetes Gesangbuch, in sich haltend eine Sammlung (mehrentheils alter) schoener lehr-reicher und erbaulicher Lieder*. We are careful to repeat the greater part of the title because there is no intimation

<sup>1</sup>Cf. M. D. Learned: *Historische Anmerkungen, A Schwenkfelder Chronicle*. In *Americana Germanica*, Vol. II, No. 1.

anywhere of the religious body for which the book was intended.<sup>2</sup> It is a handsome duodecimo containing 917 hymns, which, according to the preface, are mostly derived from the hymn-books of the "Bohemian Brethren", though there is an appendix containing some of the best hymns of the Lutheran and Reformed churches. The preface is scholarly and the arrangement admirable. There is a three-fold index, of melodies, festivals and first lines. The index of hymns arranged according to the festivals not only indicates hymns proper to be sung on every Lord's Day in the year, but also for many saints' days which are not ordinarily observed by Protestants, and for six annual days of fasting and prayer. \* \* \* Notwithstanding certain imperfections, the Schwenkfelder hymn-book is, in our opinion, a publication of a very superior order, and a credit to the community that produced it."

The scholarliness of the preface of said hymn-book is owed to Rev. Christopher Schultz, while the orderliness of its arrangement is in some measure to be placed to his credit. In a sketch of his life and literary activity ("Lebenslauf von Vater Christoph Schultz, Sr.")<sup>3</sup> written by David Schultz, his son, are included these few words relative to the authorship of the preface of this hymn-book: "Die Vorrede im alten Gesang-Buch, ist auch mehrentheils sein Werck". We print below a letter of Christopher Schultz, which not only attests the fact that he, as editor, drafted the preface of the hymn-book in question, but which betrays also the editor's concern that the hymn-book should set a high standard as to both orderliness and Christian doctrine, and should be serviceable as a text-book of uncolored Christian faith. The letter follows in full:<sup>4</sup>

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<sup>2</sup> This is an oversight. The Schwenkfelders were early called "Bekenner der Glorien Christi," "Confessors of the Glory of Christ." This name the full title of the hymn-book includes.

<sup>3</sup> A copy of this sketch of "Vater" Schultz was furnished me by H. W. Kriebel.

<sup>4</sup> The original is in the possession of Rev. E. E. S. Johnson.

*“An die Beförderer unsers Gesang-Buchs:”<sup>5</sup>*

Werthe Freunde! Beyligend stellt sich euch ein Vorschlag für zu einer Vorrede des Gesang-Buchs woran wir schon ein Weil gearbeitet: Ich versehe mich ohngezweifelt dasz ein Jeder di Wichtigkeit der Vorrede erkennen und bedenken wird, und solches zu erinnern nicht nöthig habe. Nur ist mein Begehren um solcher Wichtigkeit willen: Es wolle ein Jeder seinen treuen Fleisz daran wenden und disen Vorschlag welchen ob zwar gut gemeynet, Ich (meiner mir wol bewusten Unschicklichkeit und Wenigkeit nach) nicht für genugsam ausgeben kan, wol besehen und ermessen; zu samt den Umständen worein wir unser Gesang-Buch stellen wenn wir damit ins Publicum treten, was zu dessen nützlichen Gebrauch und Verhinderung des Miszbrauchs und allerley Unrichtigkeit möchte dinlich seyn an disem Ort beyzubringen beydes für di Unsrigen als auch di Auswärtigen, auf welche letztere wir um des freyen Zeugnisses der Warheit willen, welches wir durch keine Ichheit einschliessen dörrften, nicht weniger zu sehen haben. Und was ihr also denn befinden möchtet dasz der Sache zu wenig oder zu vil gethan sey oder hi und da mehr oder besser könne illustriret werden (wi ich denn auch achte dasz mit Schrifft Zeugnissen geschehen könnte wo es anders euch gefällt) das wolle denn auch ein Jeder verzeichnen: Damit wir etwa ein malil wenns euch gefällt uns sämtlich daruber berathen möchten. Und ob ich wol auf Begehren disen Vorschlag verabfasset, und nach eigenem Bedenken einen Lauff des Vortrags erwählet, so könnte es doch seyn dasz Ihr andern oder Einiger von Euch einen andern Weg der Vorstellung belibete, welches denn auch füglich zu bedenken wäre, weil man ja nicht erman- gen sollte weil es nun Zeit ist das schickklichste anzubringen.

Und sollen Gotte bitten dasz er unsz bey diser raren Gelegenheit, Gnade, Weiszheit und Verstand verleyen wolle ihm gefällig zu handeln. Wil also alles in weiter Bedenken empfohlen haben.

d. 2ten May 1761. C. S.”

We shall now take up the question of the relation of the classification of the printed hymn-book, to that of the manuscript volumes of 1758 and 1760. In this, as in the choice of the

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<sup>5</sup> Addressed, in all probability, to the committee in charge of the publication of the hymn-book.



hymns, Christopher Schultz drew freely from the Schwenkfelder manuscript hymn collection and its predecessor, the hymn book of the Moravians. In our preceding chapter we gave the complete "Verzeichniss der Artickel" of the manuscript volume of 1758. For the purposes of a comparison in point of rubric, we give in this connection the summary of contents ("Verzeichnis und Ordnung") of the Saur edition. Following the table here given, is a statement of the correspondences between the two tables. The articles marked thus (\*) constitute the rubrics added by Schultz.

### VERZEICHNIS UND ORDNUNG.

der TITEL derer MATERIEEN davon DIE LIEDER handeln.

#### I. THEIL.

##### VOM GÖTTLICHEN WESEN.

- |       |                                |
|-------|--------------------------------|
| I.    | VON GOTT UND SEINEM WESEN.     |
| II.   | EMPFAENGNIS UND MENSCHWERDUNG. |
| III.  | GEBURT.                        |
| IV.   | BESCHNEIDUNG UND NAMEN.        |
| V.    | OFFENBARUNG.                   |
| VI.   | OPFFERUNG.                     |
| VII.  | FLUCHT.                        |
| VIII. | JUGEND.                        |

##### VON CHRISTI

- |       |                      |
|-------|----------------------|
| IX.   | LEBEN UND WANDEL.    |
| X.    | EINZUG.              |
| XI.   | LEIDEN UND TOD.      |
| XII.  | AUFERSTEHUNG.        |
| XIII. | HIMMELFAHRT.         |
| XIV.  | MITLER-AMTE.         |
| XV.   | ERKANTNIS.           |
| XVI.  | VOM HEILIGEN GEISTE. |

#### II. THEIL.

##### VON der OECONOMIE und REGIERUNG GOTTES.

- |     |                     |
|-----|---------------------|
| I.  | VON DER SCHÖPFFUNG. |
| II. | VON DEN ENGELN.     |

- III. VOM FALL DES MENSCHEN.
- IV. VON DEN HEILIGEN ZEHN GEBOTTEN.
- V. VOM GLAUBEN.
- VI. VON DER BUSSE.
- VII. VOM GEBÄET.
- VIII. VOM VERLANGEN NACH GOTT.\*
- IX. VON DER LIEBE ZU GOTT.\*
- X. VON DER RECHTFERTIGUNG.
- XI. LOBGE SÄENGE.\*
- XII. VOM CHRISTLICHEN WANDEL.
- XIII. VON DER NACHFOLGE JESU.\*
- XIV. VON VERLEUGNUNG SEIN SELBST UND DER WELT.\*
- XV. VOM CHRISTLICHEN STREIT.\*
- XVI. VOM VERTRAUEN AUF GOTT.\*
- XVII. VON GUTEN WERCKEN.\*
- XVIII. VON ANFECHTUNG NOCH UND TRUEBSAL.\*
- XIX. TROST-LIEDER.\*
- XX. VON DER HOFFNUNG DER SELIGKEIT.\*
- XXI. VOM WORTE GOTTES.
- XXII. VON DEN APOSTELN UND KIRCHEN-DIENERN.
- XXIII. VON DER KIRCHE.
- XXIV. VON DEN EINSETZUNGEN CHRISTI.
  - 1. VON DER HEILIGEN TAUFFE.
  - 2. VOM HEILIGEN ABENDMAHL.
- XXV. VON DEN HEILIGEN.
- XXVI. VOM CREUTZ DER KIRCHEN.
- XXVII. VON DER KIRCHEN-VERWÜESTUNG.
- XXVIII. GEBÄET FUER DIE KIRCHE.
- XXIX. VON DER OBERKEIT.
- XXX. VOM EHSTAND UND KINDER-ZUCHT.
- XXXI. VOM TOD UND STERBEN.
- XXXII. BEYM BEGRAEBNIS.
- XXXIII. VOM JUENGSTEN TAGE.
- XXXIV. VON DER EWIGEN PEIN.
- XXXV. VOM EWIGEN LEBEN.

It will be observed that the "Artickel" or "Titel" composing part I. of the Saur edition are essentially a taking-over of

the first three "Artickel" of the volume of 1758—the subdivisions of II. having become co-ordinate articles in the printed hymn-book. At the beginning of part II. are placed in order, articles IV. to XI. inclusive of the "Verzeichniss" of 1758—excepting VIII. which is given a new position. The remaining 19 articles of the volume of 1758 correspond in order to articles XXI.—XXXV. inclusive of part II. of the Schultz hymn-book, with but two differences: XVII. and XXIII. not having been included among the rubrics of the Saur edition, and XIX. "Vom Christlichen Leben," having become "Vom Christlichen Wandel" (II. Theil, XII.). Articles VIII. and IX., XI., and XIII.-XX. (II. Theil) are the rubrics added by Schultz.

There is also a striking correspondence between the printed hymn-book and the volumes of 1758 and 1760—in the articles common to both—with respect to the hymns classified under a given rubric, as well as to the order in which they are arranged. Former Governor Pennypacker was impressed with this correspondence between the manuscript collection and the Saur edition, and without hesitation, noted on a fly-leaf of the volume of 1760 the following, relative to this matter: "This collection, which up to that time had remained in manuscript, formed the basis of the hymn-book printed by Saur in 1762." We have attempted below to illustrate the correspondence, by tabulating the hymns comprising a characteristic "Artickel" of the manuscript collection with those of the corresponding rubric in the Saur edition. The hymns marked thus (\*) are found in both volumes, but differ as to position in the group. A blank line indicates the absence of a corresponding hymn. The parenthesis following each line, indicates the number of strophes.

## MANUSCRIPT VOLUMES (1758 AND 1760).

## VOM FALL DESS MENSCHEN (VI).

	( <i>Author</i> ) <sup>a</sup>
(1) Acht Gott! Wie noth ist dem Menschen (18v).....	P. H.
(2) Wolt Gott, du thät'st, O Mensch!* (34v).....	B. H.
(3) Barmhertziger, ewiger Gott! (14v).....	M. W.
(4) Gott dem Vater sey Lob und Danck, (14v).....	M. W.
(5) Durch Adams Fall, wir Menschen all, (8v).....	A. P.
(6) Der viertzehend Psalm uns erschreckt, (10v).....	M. J.
(7) Ach Gott! wem soll ichs klagen, (8v).....	M. J.
(8) Wie soll mir Armen g'schehen! (3v).....	M. J.

## SAUR EDITION (1762).

## VOM FALL DES MENSCHEN (II. THEIL, III).

	( <i>Author</i> )
P. H. Ach Gott! Wie noth ist dem Menschen.....	(18v)
M. W. Barmhertziger, ewiger Gott!.....	(14v)
M. W. Gott dem Vater sey Lob und Danck.....	(14v)
A. P. Durch Adams Fall, wir Menschen all.....	(8v)
M. J. Der viertzehend Psalm uns erschreckt.....	(10v)
A. L. Aus dem gottlosen Thum und Werck.....	(3v)
M. J. Ach Gott! wem soll ich klagen.....	(8v)
B. H. Wolt Gott, du thätst, O Mensch!.....	(34v)

<sup>a</sup>The authors, in order, are: Petrus Herbertus, Balthasar Hoffmann, Michael Weiss, Aurelius Prudentius (translation by Adam Reissner), Martin John and Ambrosius Lobwasser.

Still another peculiarity of the manuscript collection is reflected in the Saur edition. The rubrics comprising a large number of hymns are further divided into "Abtheilungen" so-called. Furthermore, in both the manuscript collection and the printed volume, each "Artickel" and "Abtheilung" is prefaced with a brief summary of the doctrine which the hymns set forth. The language of these prefatory remarks is, moreover, frequently identical. Schultz's apology for introducing this innovation into a printed hymn-book, follows: <sup>7</sup>

"Allhier ist dieses sonderlich zu melden, dasz eben auch um bessern Begriffs und Verständlichkeit willen und der Einfalt zu dienen, noch nebst dem Tittel einer jeden Rubrique (etliche wenige ausgenommen) ein kurtzes Summarium enthalten ist, welches anzeigt, worauf eigentlich die Lieder in ihrem Vortrag sehen; da man denn auch zugleich das Gemercke mit dahin gehabt, dasz derselben Ordnung gemäss, wie solches Summarium redet, und ein Stücke des Inhalts nach dem andern setzet, also auch die Lieder einander nach zu stehen kommen sind, damit ein aufmerksames fleissiges Gemüth, desto eher an die Materie kommen könne, wovon es belieben möchte haben, ein Lied zu singen. \* \* \* Wenn denn aber, derer Summarien bey manchen Rubriken was viel haben werden wollen, so hat man sie nach füglichen Unterschieden abgetheilet, und solche Abtheilungen aus eiander gesetzt, dass die Lieder derer unterschiedlichen Abtheilungen nicht verwechselt, sondern eine jede Abtheilung ihre Lieder so gleich unter sich stehen habe. Von welcher, obwohl in Gesangbüchern biszher ungewöhnlichen Arbeit, man hoffet, dasz Niemand einigen Schaden——hingegen aber manches einen guten Nutzen und Dienst haben wird."

In concluding our discussion of the features of the Saur edition traceable to the manuscript hymn-book, we wish to make a few additional observations. The greater number of the hymns of the printed hymn-book are contained in the manuscript collection also. However, many of these hymns are found in the Moravian hymn-book as well, and it is sometimes impossible to

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<sup>7</sup> From the preface of the Saur edition, p. xix.f.

**M**ensch! geduckte allezeit, an die Lange Leig,  
 keit; und brauch duß drum, all Zug, was dein Seel erhalten mag.  
 2. Erstlich lern dein Vott erken, daß er einig ist zuein: Aber  
 drey Personen sind; Preiß ihn ruht, auß Lieb entzündt.  
 3. Merck auch ferner, daß du bist, schuldig deinem Herren Christ,  
 nachzufolgen in Sanftmuth, wie er selbs dich Lehren thut.  
 4. Er sprucht: duß verleugnen solst, wenn du mir nachfolgen mußt:  
 dein Leib du abtöden mußt, wenn dein Seel erhalten mußt.  
 5. Neben diesem mußt du auch, den vorigen Sünden: Strauß, ganz  
 ablegen, und darauf, duß üben im Tugend: Lauff.  
 6. Trauchte in all deinem Sinn, wie der Himmel zugewinn; und  
 züfligh der Höllen: Pein, wo kein Erlösung wird seyn.  
 7. O! so wend: wol an die Zeit, da dir Vott sein Gnad verlegt,  
 daß dein Seel erhalten werd, und dadurch dein Vott geehrt.  
 8. Mehr solt du auch nehmen wahr, dich züfligh ganz und gar,  
 daß dein Nächstes werd erbaut, von dem: was dir Vott vertraut.  
 9. Ohn Verachtung auß der Welt, kein Mensch seinem Vott gefallt:  
 Drum fleuch den Teufel, und zügleuch, veracht d. Welt, des Satans Reich.  
 10. Reiß auß, zwing und dängst in dir, fleuchlich Wollust und Be-  
 gier; Es magst dich, wie ander Leut, das End treffen in kurtzer Zeit.  
 11. Ist das End, drauf folgt Veracht, da Christus das Vottheil  
 sprucht: Nicht mit ihm in Himmel gehn, nym sein Lech und Gnad  
 jeht an. Amen.

Erleucht  
 Gist: man  
 daß in alle  
 Tage ist:  
 deines Vott  
 preisen.  
 deinem Jesu  
 nachfolgen.

deinen Leib  
 töden.

deine Sünde  
 Gremien  
 die Tugenden  
 üben.

den Himmel erbe-  
 gen  
 die Engelhaft  
 tragen.

die Zeit wol  
 anwenden.  
 deins Vott er-  
 halten.

deinen Nächsten  
 erbauen.

die Welt ver-  
 achten  
 den Teufel  
 gehn.

die Begierlust  
 ten und Be-  
 gier: dich fleuchlich zwin-  
 gen.

ja, willst  
 werden, u. vor  
 Gnad erlö-  
 nen.

Seelig ist der Mann, der die Ansehung  
 erwidelt: Denn nachdem er bewahrt ist,  
 wird er die Krone des Lebens empfangen, weil  
 er Vott verhasst hat, denen, die ihn Lieb  
 haben. Jac. 2, 12

Herr! auß dich traue ich, las mich immer  
 mehr züfligh werden, errette mich durch  
 deine Gerechtigkeit. Psal. 24, 2. Vott  
 helfe es!

Bonus vir, qui suffert Tentationem,  
 quoniam comprobatus fuerit,  
 accipiet Coronam Vitae, quam  
 promissit Deus diligentibus se.

In te Domine! speravi, non con-  
 fundar in aeternum: In gloria  
 tua libera me. Psal. 24, 2.







determine whether a given hymn has been taken from the manuscript collection or from its original source, the Moravian hymn-book; since the three different texts exhibit no important variants. Nevertheless, the frequent appearance in the Saur edition of variant readings introduced by Caspar Weiss and George Weiss, seems to indicate that with respect to even these hymns, the manuscript collection served Schultz as both a standard and a source.

The hymns comprising the printed hymn-book number 917. Of these 591 were contained in the parent collection made by Caspar Weiss (1709). Of the remaining 326, 165 were included in the addition made to the collection of 1709 by George Weiss. There were therefore 161 hymns incorporated into the Saur edition which were not contained in the manuscript hymn collection in either its first or its second form, and which must therefore have been obtained from other sources.

We list here the hymn writers of the Schwenkfelders in America. Weiss, Hoffmann and Wagner wrote hymns abroad as well as in this country.

George Weiss,	1687-1740.
Balthaser Hoffmann,	1687-1775.
David Seibt,	1691-1765.
Caspar Kribel,	(?) - 1771.
Abraham Wagner, <sup>8</sup>	ca. 1715-1763
Christoph Schultz,	1718-1789.
Christoph Kribel, <sup>9</sup>	1720-1800.
Rev. George Meschter, M. D.	1840.

The list of hymn writers of the Saur edition includes the following Schwenkfelders. We indicate also the number of hymns of each admitted to the collection: Adam Reissner 5, Valentin Triller 15, Bernhard Herxheimer 1, Daniel Sudermann 47, George Frell 20, George Heydrich 1, Martin John 30, George

<sup>8</sup> Physician. Resided on the farm now (1909) the home of Elwood W. Anders. Is buried in the Methacten cemetery, near Fairview Village, Pa.

<sup>9</sup> See *The Schwenkfeldian*, May 1908.

Weiss 26, Balthaser Hoffmann 38, David Seibt 1, Caspar Kribel 7, Abraham Wagner 34, Christoph Schultz 7, Christoph Kribel 10.

Numerous copies of the Schwenkfelder hymn-book of 1762 contain a manuscript appendix following the indexes. It is in two parts. The first part consists of three biographical lists. Of these, the first is a transcription of the biographical sketches contained in the hymn-book of the Bohemian Brethren published 1639—the list to which we have already called attention, in our description of said hymn-book. The second is a similar biographical list of the Schwenkfelder hymn writers, and the third an account of the Lutheran and Reformed hymn writers, represented in the new hymn-book. The second part of this manuscript appendix is a complete alphabetical list of the authors of the printed hymn-book. In most of the copies which contain this appendix, the initials of the authors are given in manuscript above the hymns. These manuscript addenda are the work of Rev. Christopher Hoffmann, the bookbinder of the Schwenkfelders, and are usually in his handwriting.

The following three hymns are given as specimens of the Schwenkfelder hymns written in America. The author of the first hymn was Abraham Wagner. The author of the second was Rev. Balthaser Hoffmann. The last hymn is by Rev. George K. Meschter, M. D. It was written, July 1904, on the occasion of the departure of Miss Flora Krauss Heebner for her missionary work in Shansi, China.

No. 13 b<sup>2</sup>

I.

Ms. No. DANCR 117 60

Ach, allerhoechstes Guth!  
O liebens-wuerdigs Wesen;  
Gott Vater, Sohn und Geist,  
In welchem wir genesen;  
Wer wolt' nicht lieben Dich,  
Und loben allezeit?  
Du bist das ewig Heil,  
Und all Vollkommenheit.

Gott Vater! gross von Macht,  
Von Liebe und Erbarmen:  
Gabst deinen Sohn in Tod,  
Aus liebe zu uns Armen.  
Du Schoepffer aller Ding!  
Wir ruehmen deine Werck:  
Dein Weiszheit, Heiligkeit,  
Dein Gnade, Krafft und Staerck.

Gott Sohn, Herr Jesu Christ!  
Aus Liebe Mensch gebohren;  
Hast uns aus Lieb erloest,  
Da wir waren verlohren.  
Lob sey Dir, Gottes-Lamm!  
Unser Haupt, Hirt und Weid'!  
Du bist dein'm Vater gleich,  
In Macht und Herrlichkeit.

Gott heil'ger Geist! Ein Gott  
Mit Vater und dem Sohne,  
Dir sey auch Lob und Preisz,  
Von uns in gleichem Thone:  
Der Du uns heilig machst,  
Und unser Troester heiss'st,  
Und uns den schmalen Weg.  
Zum Leben fuehr'st und weisst.

O unbegreiflichs Gut!  
O Du Drey-einigs Wesen!  
Ohn Anfang und ohn End:  
Hilff uns, dasz wir genesen;  
Mäch uns zu deinem Lob,  
Stets wuerdig und bereit!  
Dir sey Lob, Preisz, und Ehr,  
In Zeit und Ewigkeit.

## II. MCL. ALLEN GOTT UND SEIN WESEN

Gebenedeyt sey allezeit,  
 Gelobet und geehret,  
 Die gantze heilige Dreyheit,  
 Die, wie die Schrift uns lehret,  
 Eins Wesens ist, Eine Gottheit,  
 Und unzertheilte Einigkeit,  
 In gleicher Macht und Ehren.

Der Vater ist ein wahrer Gott,  
 Im Wesen zu bekennen.  
 Der Sohn Den Er gebohren hat,  
 Ist wahrer Gott zu nennen.  
 Desgleichen der Heilige Geist,  
 Ein wahrer Gott auch ist und heist:  
 Drey Namen nur Ein Wesen.

Also wird von dem Vater, Gott,  
 Gantz wohl und recht bekennet,  
 Dasz Er sey der gebohren hat:  
 Auch wird der Sohn genennet,  
 Ein Gott der da gebohren ist,  
 Im Anfang vor ewiger Frist,  
 Gleicher Natur und Wesens.

Vater und Sohn in Einigkeit  
 Sind gleicher Gott im Wesen:  
 Der Heil'g Geist auch in diesen Beyd,  
 Gleicher Gott ist gewesen:  
 So bleibets auch zu ew'ger Frist:  
 Doch der wahr' Gott nur Einer ist,  
 Ein Gott und nicht drey Goetter.

Eja, so lasst uns nun zugleich,  
 Dem Herren auch lobsingn,  
 Der sein Thron hat im Himmelreich;  
 Lob und Danck vor Ihn bringen.  
 Lasst uns Ihm froelich singen gern,  
 Als unsren Gott und Herrn Ihn chr'n,  
 Der hoch im Himmel wohnet.

O Du wahr goettliche Dreyheit,  
 Die anzubeten wuerdig!  
 O du heilige Einigkeit,  
 Die zu verehren billig,  
 Durch Dich, du wahre Ewigkeit!  
 Sind wir geschaffen in der Zeit,  
 Als ein Werck deiner Haende.

Durch Dich sind wir erloeset auch,  
 Du hoechste Lieb und Guete,  
 Aus allem Leyd und Ungemach,  
 Wollest dein Volck behueten;  
 Beschuetze es und mach es heil,  
 Richts auf, zu kommen zum Erbtheil,  
 Und mach es rein von Suenden.

Herr Gott! Der Du allmaechtig bist,  
 Dich wir ehrn und anbeten.  
 Wir singen Dir zu dieser Frist,  
 Mit Dancken vor Dich treten:  
 Dir sey Gloria, Lob und Ehr,  
 Von jetzt fortan und immer mehr,  
 Bisz in Ewigkeit, Amen.

## III.

My Saviour, Lord of all,  
 I heard Thy loving call,  
     Thy call for me.  
 What wilt Thou have me do,  
 All, all life's journey through?  
 I consecrate anew  
     My all to Thee.

"Go, take my bread and feed  
 My brethren—those in need—  
     Nor let one die.  
 I am with you alway,"  
 I heard Thy dear voice say.  
 "Thy word I shall obey",  
     Was my reply.

Hence I shall leave those near,  
My parents, brethren dear,  
    And sail away.  
Some day I hope to meet,  
Some day I hope to greet  
All, at the Master's feet,  
    To stay for aye.

## APPENDIX.

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